

THE
PSALME
OF MERCY:
OR,
A MEDITATION
UPON THE 51. PSALME,
BY A TRUE PENITENT.



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TO
MY REVE-
RENDE FRIEND

M^r. JOHN DOYVNAME,
Bachelor in Diuinity and Preacher of
Gods Word.

REVEREND SIR.

MHer first I fell
into my grie-
uous affliction,
as a man surpri-
zed with a
mighty Tempest, I did in the
midst of mine astonishment,
bethinke my selfe, how to ap-
ply my courses to the appeasing

The Epistle

of Gods anger, (whence the
crosse proceeded) and the sa-
uing of my perplexed soule,
the mayne marke whereat I
aymed. In that case I suddaine-
ly and strongly resolued to take
Gods Booke into my hand, &
by it, as by the true Card and
compasse; to saile safely thorow
the sea of this worlds troubles,
in hope joyfully in the end to
arrive at the hauen of rest
and true happiness. Among
the bookes of holy Writ, I fa-
stened mine eyes and thoughts
specially upon the Psalmes of
Dauid, which are a short and
sweete summe of all Scripture,
and the mysteriestherein com-
prized. Among the Psalmes
I conuerced more frequently,
in those that are singled from
the rest, and stiled by a speciall
title,

title, The Penitentialls, as
the ffirst medicines for my
malady, which are (as one
saith) the Anatomy of the spi-
rit and the heart, as it were, of
the new man. True it is,
(which I confesse ingenuously,
though to mine own reproach)
that albeit I had very often
heretofore heard and red those
Psalmes (wherein Dauid his
pangs and passions, are lively
described) with a kinde of pit-
ifull delight, and pleasing re-
gret, as men besold Tragedies
on a stage, and reade lamenta-
ble stories: Yet could I not ful-
ly relish, and truly tast them,
whiles I liued in quietnesse and
contentment, nor indeed, until
I had by personall experience,
felt in some proportion Dauid
his perplexed and wounded spi-

Bern.ad
frat. in
Mon.

rit. So true is that, which sundry of the Fathers haue obserued, and Saint Bernard deliuers in these words; You shall neuer rightly vnderstand David, vntill by experience, you haue put on the very affections, in which David his Psalmes were endited; for none can expresse a passion that feeles it not, neither can the penne deliuere but what it copieth out of the minde.

Now being best acquainted with mine owne disabilities and defects; I did purposely chuse this Plaine-song to descant upon, being the prime and chiefe Penitentiall, and a lively Character of a true Mourner, though shaped to the particular condition of David,

yet

yet fitting every penitent sinner, because it seemes to require the compunction of the heart, rather then the consideration of the head; an imitation rather then an interpretation, an application, rather then an explication.

This is The Psalme of Mercy, by excellency, so called, because it beginneth with Miserere, which prisoners indicted, and conuicted, for lesser felonies, at our Assizes and goale deliueries, doe so often call and cry for, at the Judges hands. For many that can neither understand nor reade the Latine tongue, can say it by rote (as they say) and doe craue mercy, in desiring to be put to reade, this Psalme of mercy. But without

out all question, the most holy, and iust man upon earth, had neede to beg of the great Judge of heauen and earth, that bee will vouchsafe to beare him read with his tongue, and tune with his heart, this sweete, though mournefull Psalme of mercy in his daily denotions, lest he be condemned when bee comes to be arraigned at the grand Assizes: When all offendours without witnessse or Iury, are to be accused & conuicted by the testimony and censure of their own consciences; where not to appeare, it will bee impossible, and to appeare without this Psalme of mercy, it will be intolerable.

For who is he among the sonnes of men, that may not truly say, with that ancient Father?

Dedicatorie.

ther? A sinner I am, spotted
with all manner of stains,
borne for nothing else, in
this life, but to act repen-
tance all my life (*what o-*
ther person soever I sustaine,)
upon the stage of this
world.

Tertul. de
Pænit.

Vpon perusal of the Psalme,
and some few Expositors
thereof (for I did not desire
many) chewing the Cud, as it
were; I haue cast it and them
into mine own mold, expressed
the sense in mine owne plaine
language, and paralelling mine
with Dauids perplexities, ap-
plied his plaisters to my sores:
I wsh with the same measure
of spirit, I hope with the like
successe of grace.

If you meruaile, that I be-
ing no Divine shou'd aduen-
ture

The Epistle

ture the conceiuing, much more the publishing of a Meditation of this nature : My answere is briefly ; That the subiect of it belongs to the art of Christianity (which euery man is bound to know) and not onely to the profession of Diuinity ; and that, in absence of the Master, one scholler now and than teacheth another, and he that learnes of his Schoolefellow, will sometimes apprehēd it sooner from him, then from his Master.

And I hope to suffer the more gentle censure, for suffering this weake Essay to see light in this Age, which is active in scribbling and printing, euен to ryon and excesse : because I see mens wills of their giftis to charitable uses daily printed,

Dedicatory.

printed, to incite others by their example, to the like courses. Why then may not any man declare & publish, the pious bequest of his soule, (as it were) and set the presse on worke, to expresse and record his repentence, build his tombe of black-Marble, & erect it in the Temple of Gods people; that by loo-king upon the Ensignes, and reading the Epitaph, others may be moued, as in Christians affection to condole with him, so by a kinde of reflection, to mourne for themselves.

If a man would prouide a mourning suite for his sorrowfull heart, what hurt or losse were it, to see diuers formes and fashions to make choyce of for patternes? The more course the Stuffe, and lesse

The Epistle

lesse curious the fashion, the fitter for the grave Dueil or solemn mourning. My model may better please some mourner, then a better. If no other use be made, The often iteration, and frequent renovation of this matter, like vsuall and ordinary resort to houses of mourning, may giue occasion to refresh and revive that divine passion, which should euer liue in vs, till it dye with vs, to wit, Repentance.

What fruite others may reap by this my meditation, I know not, but sure I am, that by entertayning the time, and employing my thoughts upon this subiect, I haue excluded a world of idle fancies, and tumultuous cogitations (which otherwise would haue seized
upon

Dedicatory.

upon me) and swallowed many indignities, and discontentments that would have disturbed the peace of my soule, had it not beeene foreprized, by an exercise of this nature, as an Antidote against such poisons.

The cause why I present and submit it to your view and censure, is not onely for that I reuerence your great learning and singuler piety, well knowne to our whole Church by your sundry books; but specially in a recognition of the much contentment I found in that worke of yours, which deseruedly beares the Title of Consolations for the afflicted, or the Third part of the Christian Warfare, which gave the first ouverture to our acquaintance, and be-

gat

The Epistle,&c.

gat sundry conferences, betweene vs sithence, to my no small comfort, as I doe in all thankefulnessse professe. Whether it shall dye in your hands, upon your priuate perusal, or liue awhile, and so passe further, through the hands of others, I leauewholly to your discretion. You shall beare the blame on the one side; howsoeuer, you be likely, to receive small thankes on the other.

The God of all consolation, returne with interest, into your owne bosome, those comforts, which you so freely, and plentifully haue imparted unto others.

Yours in true Christian
affection. I. B.



THE
PSALME OF
MERCY, OR A
MEDITATION
vpon the 51. Psalme,
by a true Pen-
tent.

To the chiese Musicians.
A Psalme of Dauid, when
Nathan the Prophet came
unto him, after he had gone
into Bathsheba.

THE ARGUMENT.

After that Dauid in
many successefull
battailes was be-

The Argument.

come a *Conqueror*, and had defeated and destroyed the *Syrians* and *Mesopotamians*, who came to succor the *Ammonites* his *Opposites*, hauing now no enemy abroad, of any account to encounter withall, he was surprized by his dangerous enemy at home, and taken priso[n]er by *Securitie*, he grew by *Plenty* and *Prosperity*, (as it commonly fares with men, in such case) forgetfull of his former miseries, and God:his singular mercies, and was captiuated wholly, by his lustfull desires, and sinfull concupisence. For not contented to take by stealth, *Priah* his wife from him, in his absence,

fence , while hee was im-
ployed in his seruice, but
(which is the nature of
sinne, still to increase and
multiply) to his foule *A-*
dultery , hee added cruell
Murther, giuing order to
his trusty Commaunder
Ioab, to marshall him in the
front and poynt of those
Israelites , who did assaile
the *Suburbs* of *Rabbah*,
when there was no possi-
bility, at least, no proba-
bility of preuailing , and
(which could not but bee,
more displeasing to God)
was wittingly contented
that many other his best
seruants and soldiers, vn-
der *Vriah* his command,
should perish with *Vriah*
for company , to cloake

and disguise his particular wicked designe against him. *To omit* his practice, in calling *Vriah* from the *Warres*, and sending him home (both sober and drunke, though he went not at all) to couer the shame, and shadow the sin, which *Dauid* had committed, (she being then with child by him:) no sooner was *Vriah* slaine, but hee married the widdow, whom being a wife, hee had defiled; and so securely enjoyed the forbidden fruite of his filthy pleasure, and mischievous *Policie*, till *Nathan the Prophet* was specially sent, as an *Herald*, to summon and challenge, checke, and reproue.

prootic him, for these manifold defections, and manifest rebellions against God.

Now the time of **Nathan** his comming to **Dauid**, is purposely recorded, to shew that **Dauid** was in a kind of *Lethargy* for about a yeeres space (as it is collected by the story) which is a strange and remarkable thing, that so great a *person*, so endued with **God** his excellent **Spirit**, could sleepe and snort in the bed of *security*, as if he had beene quite bereaued of the sence and life of *Piety*, and out of his wits, (as it were) for so large a time. For who would not thinke and say,

he was bewitched by *Satan*, & bena med with the spirit of slumber, & growne, if not obstinately contemptuous, yet retchlesly careles of God his Judge- ments ? Which circum- stance, as it doth much ag- grauate his fault, that hee felt not true reimorce of conscience, till the Prophet *Nathan* came to rowze and raise him; so doth it excee- dingly amplify the mercy and goodnesse of God, who when ordinary meanes of *Prayer*, reading and medi- tating of Gods Word, could not worke and pre- uale with him, (for who can imagine, that such a person could altogether in that time want such helpe,) .

helpes,) addressed an extraordinary Ambassador, euen one of his Prophets; a Prophet, to a Prophet; a Phisicion, to a Phisicion; but to a sicke Phisicion, who could not cure himselfe, to handle and search his wounds, to touch him to the quick, and so to reduce him to a sound and sincere repentance.

Now, who on the one side, doth not tremble and quake, to thinke of this fearefull example, that so holy a Prophet, so worthy a King, could, after so foule a fall, lye so long, in this dyrt and myre, and bee so ouerwhelmed with such a beastly and sencelesse sluggishnesse?

On the other part; whose heart is not rauished with delight, and euen resolued into teares of ioy and comfort, to behold such a mirrour of Gods mercy, in *Dauid*, after hee had plunged himselfe into so many and manifold great and grieuous sinnes, as were folded vp in those capitall crimes of *Adultery* and *Murther*, that hee should yet finde grace to rise againe by *Repentance*, obtaine pardon of all his sinnes, and be restored and reintegrated into God his speciall loue and fauour?

So then the *Title* tells both the tyme and occasion of composing this *Psalme*, which doth passionately

onately declare, and liuely
expresse *Dauid* his humili-
lation, sorrow and discon-
tentment, for the offences
he had done, and publish,
and record to posterity,
a forme and *Modell*, (as it
were) of *penitent prayer*,
to be vsed, by *Sorrowfull
Sinners*, in all succeeding a-
ges.

This excellent *Ditty* of
the sweet Singer of *Israel*,
was (as the *Title* purports)
recommended to him that
excelled, to wit, the Ma-
ster of the *Quire* or chiefc
Chanter, to be put into a
note or tune fit for it, and
to bee played vpon an In-
strument of Musike, called
Neginoth, that the *Art* of
Musike might be, as all
B 5 other

other humane arts ought to bee accessary and seruiceable, to the aduancement of diuine glory. For the fashion was in those times, to sing such Hymnes artificially set and tuned to some Instrument, in the publike Assemblies, that by the melody of the eare, the Iubilation of the heart might be enlarged.

THE

THE ANALYSIS
or Resolution of the
Psalme.

This is a penitentiall
Psalme, and the chiefe
of the penitentials, in
common account, a liuely
mirror of a true penitent,
and a zealous prayer of a
mournefull soule, oppref-
sed with the weight, and
perplexed with the sight
of sinne.

The prayer is either < verse.
Speciall for
himselfe; such
are all the peti-
tions to the 18.
verse.

Generall for
thewholeChurch,
in the 18. verse,
and so to the end.

As

As repen-
tance hath
two parts,

So the peti-
tions of the
Psalme, are
either for

To lament
and bewaile sins
past.
To preuent
and auoide sin
to come.

Iustification
by pardon of
sinnes commit-
ted, to the 10.
verse.

Sanctifica-
tion, by future ho-
lineſſe, in the
rest.

But the Prophet doth
not exactly pursue this
method, but rather the or-
der of his own iudgement,
often iterating and varying
his petition for one & the
same thing, by the Meta-
phors

phors of washing, cleansing, purging, blotting out and doing away his sins, and in the middest of his prayer for sanctification, abruptly and passionately interlacing his sute, for pardon of his crying crime of *Murder*.

O Miserable wretch that I am, what shall I say? What shall I doe? Which way shall I turne? To whom shall I addresse my selfe? Hell will not; the earth cannot relieue me, and I dare not lift vp mine eyes to Heauen, hauing so highly offended against Heauen, and before thee the great King of Heauen. I am assailed on euery side, assailed

assailed by mine own ini-
quities, assailed by thy gra-
ces. Where may I shrowd
my selfe from my sinnes?
How can I hide mee from
my selfe? Where may I
expect succour? Whence
may I hope for helpe; si-
thence thy graces, which
I haue turned into wan-
tonnesse, doe conuince me
of foule ingratitude, doe
multiply iniquities vpon
me, and euен arme thy
mercies against me? The
extremity of my Condi-
tion is such, as will afford
no long time of delibera-
tion. In briefe, there is
one onely way left of e-
scape, and euasion, and that
is, by flying from thee, to
fly to thee; to appeale from
thy

thy seate of Justice, to thy throne of Mercy, as to thy Court of last resort, which is alwaies open. Either that way or no way, can I be rescued from vtter destruction. The most odious sinne of desperation, wil but plunge me further, into the depth of damnation. But with the Lord, there is maruaillous mercy, and plenteous redemp-
tion. By this meanes it is possible; without it, impos-
sible to saue my sinfull soule. Wherefore my re-
solution is; in the lowest degree of humiliation, in
the deepest straine of con-
trition, faithfully, (and yet,
(in a sort) fearefully) to re-
pose my selfe vpon his in-
finite,

finite, and vnspeakeable compassion. I will pierce mine entralles, and pricke the heart of my corrupt heart to the quicke. I will let out a flood of teares, which are the bloud of my soule: I will mingle my zealous and humble pray-
ers, with those salt and brackish teares : I will knocke hard at his mercy gate, and cry aloud, *Mis-
serere.*



A MEDITA-
TION V PON
THE PSALME
of Mercy.

I. Haue mercy, upon me,
O God, according to thy great
mercy, and according to the
multitude of thy tender com-
passions, blot out my transgres-
sions.

HAT which I
begge at thy
hands, O God,
is mercy: for of
many proper-
ties in thee, which are all
essentiall to thee, there is
none

none so vsefull, none so
delightfull, to my per-
plexed soule, as is thy
mercy.

Were it not for thy
Mercy, thy Maiesty would
affright, thy Wisedome
confound, thy Iustice con-
demne, and thy Power
destroy me; as on the o-
ther part, through the
sweete mixture of thy
Mercy, thy Maiestie will
reuiue, thy Wisedome en-
lighten, thy Iustice acquit,
& thy Power preserue me,
and euery of thy other At-
tributes will contribute to
the aduancement of my
inestimable benefit, and
endlesse good.

In Mercy all my pray-
ers and petitions are com-
prized;

prized; by Mercy all my defects and desires are satisfied; for Mercy all my prayses and thankes are returned.

Euery thing that hath being, doth naturally affect continuance, and well being.

Euery Man doth or should desire his chiefe good, and true happiness, which consists in thy remission of his sinnes, in his reconciliation to thee, and that is the blessed, and kindly fruite of thy gracious and tender mercy alone.

A sinner I am, and who is not? Therefore I cannot seeke for happines in freedom from sinne (that is aboue

aboue the nature of man,) but in the free pardon of my sinne, by grace, which surmounts all the sinnes of all the world. Thou didst looke downe , O Lord, from all eternity , out of thy highest throne of Heauen, by way of *Suruey*, among the sonnes of men in all ages and generations,(all things and persons being euer present ynto thee) to see, if there were any , that would vnderstand and seeke after thee. But vpon exact enquiry returne was made, they were all found corrupt and abominable, *There was not one that did good ; no not one.* Which for greater vehemency and euidence

dence of the truth, is repeated the second tyme, and purposely recorded, by an infinite foresight, to take away all colour of doubt, and to impose perpetuall Silence, to such as afterwards might deceiue themselues, and abuse others with an opinion of their owne iustice and holinesse, as answerable to thy diuine law, and meritorious of thy louing fauour.

Wherfore I present this lamentable supplication, and sing this dolefull ditty, though framed for my selfe especially, yet fitting euery of the sonnes of *Adams* generally: *Hauē Mercy vpon mee, O God.* I call

vpon

vpon thee, O God, at this time, by the name of *Elohim*, which purports the *Trinity of Persons*; and not of *Iehouah*, which denotes the *Vnity* of substance, in the Godhead : for my threefold sinne doth iustly occasion mee, to fixe mine eyes vpon the Three persons distinctly. Vpon thee, O Father, who art power, against whom I haue offended, by abuse of my regall Power, in murdering Captaine *Vriah*, and his whole troope; Vpon thee, O Sonne, who art Wisedome, by vsing fineenesse and fraud in carrying closely, and cunningly contriuing the murder. Vpon thee, O holy Ghost, who

who art goodnessse, whom I haue grieued, by defiling my hands with blood, and body with *Adultery*, which is, or should be thy temple and habitation.

When I implore thy great Mercie, I imply my great misery. The Phisick of the body must be attempered to the malady. If the receipt be giuen vnder the due Dosis, it may moue, but it will not remoue the peccant humors. Desperate diseases must haue soucraigne remedies: for meane medicines will neuer cure great griefes. If the plaster bee too skant for the sore; If the wound be not throughly tainted, and wholy couered, it will neuer

Aug. in Fsal.
51.

neuer bee well cured, or soundly recouered. As it is in the diseases and sores of the body; so is it also in those of the soule. One deepe calleth another: the depth of sinne requires the depth of grace; and a depth of misery calleth for a dcpth of mercy.

If I aske my selfe, why is thy Mercy great? for that, there is no cause of thy mercy, but thy Mercy. I must answere by the effect, Because thou canst deliuer my soule from the nethermost hell, from such anguish of body, from such perplexity of spirit, from such terrors and torments, as are ready to ouerwhelme mee,

in the pit of destruction.

If I aske how great is thy Mercy? I must giue an answere answerelesse; I know it to be meruailous great, but how great it is, I cannot comprehend. The immensity of it I haue assayed to shadow out, by such resemblances as the world affords to outward fence, for the shallow conceits, and weake capacities of mortall men, being not able with my thoughts to reach, much lesse with my tongue or penne to expresse it.

The height of thy mercy I compare to the altitude of the Heauen aboue the Earth, the bredth to the distance of the

*Chrysoft in
hanc Psal-
mum.*

Psal. 103.

C East

East from the West, the depth, to the affection of parents to their children: but alas, these are no euen matches: for that which is limited and finite, hath no proportion at all, with that which is vnlimited, and infinite.

Thy Mercy, O Lord, is as thou art: thou art great without quantity, as thou art good without quality. Thou art not merciful, but mercy: not good, but goodnessse: not louing, but Loue it selfe, in the abstract. The extent of thy goodnessse, loue, and mercy is such as hath no bounds, the depth is such as hath no bottome.

The influence of it, will make

make me feele that which
no eloquence can vtter, no
intelligence can containe.
No man can tell how
sweete hony is, but hee
that tasteth it.

I see, O Lord, great
fruite of thy rich roote of
Mercy. For were not thy
mercy exceeding great,
few or none could liue
here the life of grace, or
there, the life of glory.
Looke how many Saints
there be in heauen or on
earth, by inchoation here,
in perfection there : So
many worthy examples,
so many infallible demon-
strations there are, of thine
vnspeakeable mercy, with-
out which, they should all
haue perished and sunke

*Melius im-
pressum
quam ex-
pressum in-
notescit.
In his non
capit intel-
ligentia, ni-
si quantum
atttingit ex-
periensia.
Bern. in
Cant. 3.
Qui non
gustauerit,
non intelli-
get, quam
benè sapit
mel, Aug.
in Psal. 30.*

downe to Hell.

If therefore thy Iustice
lift vp it selfe as the high
Mountaines,to eclipse the
light of thy gracious coun-
tenance from mee, I will
raise my selfe yet higher,
in confidence of thy
Truth, which reacheth to
the clouds, and thy Mer-
cy, which mounts euen to
the heauen of heauens. I
will frame this comforta-
ble consequence to my di-
stressed soule:if thy mercy
bee magnified aboue thy
Iustice, it must needs bee
farre aboue my transgres-
sions.

O Lord, I haue caused
my sinne to abound , farre
beyond the bankes and
bounds of thy Law, but it
is

is thy property, to pardon,
and the property of thy
Mercy, where sinne a-
bounds, there to super-
abound.

Rom. 5.

Thy mercy doth euen
crosse and controule thy
Iustice; and as the highest
Orbe doth by violence
carry with it the inferior
Spheres, against their pro-
per inclinations and moti-
ons; So the force of thy
powerfull mercy doth o-
uerrule my naturall and
wilfull courses, running to
wickednesse, and in that
race, hasting to iust con-
demnation.

My finnes therefore,
how great soeuer, cannot
stop the flowing of thy
vast Ocean of Mercy.

C 3 When

When I fall into computation, and comparison of my sinnes on the one side, and thy mercies on the other ; I finde by diuine Arithmetike, and the true *Jacobs-staffe*, (to my singular comfort) that my sinnes, how great, and how many soever, yet may bee both measured and reckoned ; but on the other part, that neither the magnitude nor the multitude of thy mercies can be either fathomed or numbered.

*Miseratio-
num Dei,
nec magni-
tudo men-
surari, nec
multitudo
numerari
potest, Basili.*

I beg thy great Mercy, because thy lesser mercies will not doe the turne, which my miserable condition requires. For they may ease me of lesser miseries,

series, of afflictions in body, of distresses in estate, of other incumbrances in the world ; but it is thy larger Mercy that must forgiue, not my lesser only, but my greater sinnes, which haue prouoked thy iust and heauy indignation against me.

Thy wayes, O God, are not as mans wayes, nor thy mercies, as mans mercies. Mans mercy is short and scant, mingled with hardnesse, and maymed with sundry imperfектions. In ciuill matters some man will forgiue the interest, but not the principall : some man will forgiue the halfe, but not the whole debt : some man

will forbear to demand
the debt, yet will not for-
goe the Bond; hee will
keepe that, to curbe his
debtor,vpon all occasions.
In matters criminall, one
will forgiue the fault, but
not the punishment: ano-
ther will remit a part, but
not all the penalty: a third
will forgiue, but not for-
get the iniury. But thy
Mercy,O Lord,is great &
large , free and absolute,
intire , and indefinite, or
rather infinite ; Thou for-
giuest both the fault and
punishment royally and
really: all is acquitted and
discharged at once , in
accomplishment of that
comfortable clause in the
cloze of thy new Cou-
nant,

nant, *Thou wilt remember our
iniquities no more.*

Ierem. 31.

The multitude of my sinnes occasions me, to parallel them with the multitude of thy mercies, that there may bee a medicine for each malady, a salue for euery sore. I touch still upon one and the same string, though with some variety, because the meditation and modulation of this mercy of thine, is as sweet *Musick* in mine eare, and a ioyfull *Iubile* in my soule. I striue to expresse one and the same thing in diuers words or phrases; great mercy, and a multitude of mercies, being all one in sense and meaning: for great mercy comprehends

will forbear to demand
the debt, yet will not for-
goe the Bond; hee will
keepe that, to curbe his
debtor,vpon all occasions.
In matters criminall, one
will forgiue the fault, but
not the punishment: ano-
ther will remit a part, but
not all the penalty: a third
will forgiue, but not for-
get the iniury. But thy
Mercy, O Lord, is great &
large, free and absolute,
intire, and indefinite, or
rather infinite; Thou for-
giuest both the fault and
punishment royally and
really: all is acquitted and
discharged at once, in
accomplishment of that
comfortable clause in the
cloze of thy new Cou-
nant,

nant, Thou wilt remember our
iniquities no more.

Ierem. 31.

The multitude of my
sinnes occasions me, to pa-
rallel them with the mul-
titude of thy mercies, that
there may bee a medicine
for each malady, a salve for
euery sore. I touch still vp-
on one and the same string,
though with some varie-
ty, because the meditati-
on and modulation of this
mercy of thine, is as sweet
Musicke in mine eare, and
a ioyfull *Iubile* in my soule.
I striue to expresse one and
the same thing in diuers
words or phrases; great
mercy, and a multitude of
mercies, being all one in
sense and meaning: for
great mercy comprehends

a multitude of mercies, and
a multitude of mercies amounts to one great masse
of mercy.

The greatest mercy, that the greatest person can doe to the most miserable wretch vpon earth, is not to bee compared to the least of thy mercies, which thou affoordes to the holiest man that liues, in regard of the infinite disproportion that is betweene the Offendor and the Offended, the Creator of Heauen and earth, and dust and ashes. Howbeit, euen in thine infinite mercy, as it hath relation to sinfull man, there be degrees, wherof we cannot better take the skantling, then by our

our greater or lesser offences committed against thy diuine Maiesty : for the Law of gratitude amongst men, teacheth mee to acknowledge, that thy loue is greater to them, to whō thou forgiuest greater, thē to such as thou acquitest of smaller debts. Therefore as my more heynous sinnes, at the Tribunall of thy iustice, do call for seuerer punishment ; so at thy throne of mercy (which is aboue thy seate of iustice, and to which I appeale, as to thy Court of last resort) they begge and craue, for thy more great and tender compassions.

Debt is a burthen; and a great debt, is an heauy burden:

*Psal. 38.**Iob. 7.*

den: hee that beares an honest minde, cannot be quiet in minde, so long as hee continues in debt. My sins are my debts, and that scoare runnes still in my minde, whereon I haue runne so fast and so farre; I professe truly, that my sins haue gone ouer, *not my body only, but my head also, and that they are a burden too heauy for mee to beare.* I know, O Lord, thou keeper of men, that thou markest what is amisse in me, thou scorest vp my sinnes, my wilde and wandering thoughts, my vaine and wicked words, my foule and filthy actions; thou keepest a day and a debt-booke of them, to charge mee

mee by way of account,
whensoeuer it pleaseth
thee : thou settest them
downe in capitall and red
letters, (to declare thine
anger:) thou grauest them
with the poynt of a Dia-
mond, and writeſt them
with a pen of Iron, both in
thy Registry of Heauen,
and in the Tablet of mine
own conscience on earth,
placing on the right ſide
thereof, the ſtraight rules
of thy Law, and mine
Obliquities on the left,
each as a foile to ſet forth
the other : Debts muſt ei-
ther be paid or forgiuen,
elſe they cannot be di-
charged. Pay, O Lord, I
cannot, I am become bank-
rupt, I am not able, (no
not

not, by way of composition) to answer thee one for a thousand. Therefore it remaines onely that I beseech thee, whose propertie it is to haue mercy, and forgiue, to crosse this debt-booke, to wipe out the score, to cancell the hand-writing, and deface the record that is against me, to put away and blot out my transgressions, that there may remaine no memory of them, either to prouoke thy heauy vengeance, or to affright my distressed soule.

Wash mee, wash mee againe and againe, or wash me throughly from mine iniqity, and cleanse mee from my sinne. As my sinnes, being

being in nature of debts,
are registered in thy book,
and set vpon thy score : so
like spots and staynes, they
blemish and deface the I-
mage of thy diuine nature,
ingrauen in my soule at the
Creation of it, in such sort,
as thou canst hardly dis-
cerne it to be thy worke-
manship : and therefore I
intreat thee, to wash me
often and throughly, that
I may appeare cleane and
holy in thy pure and pier-
cing eyes.

There is nothing so
pure, (O Lord) as thou
art in thy diuine nature,
nothing so foule, as I am
by naturall and actuall cor-
ruption : Wherefore I
thinke nothing too much,
to

to bring the most defiled thing on earth to the purest Essence in heauen, and that makes me to beg againe and againe, that thou wilt wash me againe and againe.

Sinne is filthy to thinke of, more filthy to speake and heare of, most filthy to act and commit; there is nothing in it, or any part or passage of it, but vilenesse, basenesse, and filthinesse.

All the washings in thy Leuiticall Law , were types and figures of this Spirituall washing in the blood of the Lambe, slaine from the beginning of the world.

Wash me, O Lord, with the

the water of thy grace,
with that water, whereof
who so drinketh, shall ne-
uer thirst: wash mee with
the water of mine owne
teares, with the water of
thy Word, with the water
of thy Sacraments. I
know, O Lord, that vn-
lesse thou wash mee, I can
haue no part or portion in
the. e Wherefore I beseech
thee to wash, *not my feete* *John 13.*
onely, but my heade also, and
all the parts and mem-
bers of my body; yea to
rince and scowre my soule
and all the powers and fa-
culties thereof, that I may
present both soule and bo-
dy, *an holy and acceptable sa-* *Rom. 12.*
cifice unto thee.

It is thy blessed busines,

C

O Christ, to wash me in this worlde, that thou maist render me spotlesse to thy Father in another world. I sinne daily, and therefore had necde of daily washing: I sinne continually, and therfore had necde of continuall washing; for the word including a multiplication of washing, doth imply a multiplication of finning. For if my soule lothing the filth and mire wherewith shee hath foiled her selfe, euen to vglinessse, take a course by the teares of contrition, for the cleane washing of her face, how soone doth the old dirt of sinne spurt into hervisage againe? So that the businesse

sinessse of the soule in this life, (if it be a life of repen-
tance) is neuer at an end,
being indeed nothing else,
but the washing of that
which is foule , and the
fouling of that which was
washed.

There be (as it is repor-
ted in the story of nature,)
certain flying fishes, whose
wings by flying waxe dry,
and being dry , lose their
flying ; so as they must e-
uer and anon returne to
the Sea , by the moisture
thereof, to enable their
flight againe. Euen so my
soule , washed in the la-
uer of regeneration , and
mounting vptowards hea-
uen, through this wicked
world, her wings,euen her
best

best purposes , cogitations and conceptions easily grow dry, by the contagion of earthly conuersation, vnlesse they bee often bathed and moistened in the waters of repentance, to carry her thorow to her iournies end.

So then , my case and condition is such, as in regard of many spots howerly falling, and deeply staining my ill fauoured and disfigured Soule , I haue iust cause to pray earnestly, that I may bee both often, and throughly washed, and by thee, who canst alone make me cleane, and clense me from my sinnes.

As I haue a great debt
to

to be discharged, much filthinesse to bee washed, so haue I a loathsome Leprosie of sinne, to be clenched; wherefore I pray thee, O Lord, to cleane mee from from my sinnes.

This Leprosie, and the cure of it, were shadowed out, and figured also by sundry purgations & cleannings in thy Leuiticall law, all poynting to that blood of the Lambe, whereby my sinnes are purged.

The Leprosie (as Physicians tell vs) is an hereditary disease, descending from the Father to the Child. An ignominious and odious disease, banishing the Leper from all company; a contagious disease,

disease, spreading from man to man, more then the Plague; a dull and stupid disease, that makes him insensible altogether; and a dangerous, or rather desperate disease, hardly or not at all to be cured.

In all which respects, sinne may fitly bee resembled to a Leprosie : for sinne comes by propagation from our first Parents, to all their posterity. It separates vs from thy presence, from the company of thy blessed spirit, of Angels, and all good men. It infecteth others, and poysoneth not onely with the breath, but with the sight of it too. It benums vs so, as wee feele not thy fearfull

full iudgements. It is vt-
terly incurable, otherwise
then by the blood of the
Lambe. It hath been ob-
serued, that the teares of a
Vine, when it bleedes, are
a very good medicine for
curing of the bodily Le-
prosie. Euen so the teares
of the heart, that growes
and lies lowe, as doth the
Vine, that weepes and
mournes in humility for
sinne, auaile much to the
clensing of this Leprosie
of the soule. My sinne, as
a Leprosie, doth ouer-
spread both my soule and
body, from the crowne of
the head, to the sole of the
foote, from the highest fa-
culty of my vnderstand-
ing, to the lowest affec-
on

Plinie.

on of my will, there is no
found part in mee, my
disease is growne to the
height, to full ripenesse, or
rather foule rottennesse: it
hath put out the scabbe
(as they say) by enormous
and scandalous actions. Wherefore I beseech
thee, who art the prime
and soueraigne Physician,
to looke vpon me with the
eye of pitty, and to clense,
and cure mee of my Le-
prosous sinne and sinfull Le-
prosie.

2. I know mine owne wickednesse, and my sinne is euer before me, or, my sinne is euer against me.

Befor the Prophet *Nathan* was sent as a speciall Bailife, to summon me, by a writ, *ad melius inquirendum*, I cast mine eye carelesly, I did not fixe it fully, I looked slightly and superficially, as in passage, not sadly and mournefully, vpon my grieuous sins: I did not behold them so seriously as I ought to haue done: I saw but the *Epitome*, or grosse summe of them: I did not viewe them in the large volume, written at length, or rather

D ther

there painted out as now they are, in their true shapes and colours.

Euery man, by the light of nature, must needs see somewhat of this kinde, in the glasse of his owne conscience; but through the corruption of nature, no man is willing to take a perfect suruay, and make a full portraiture of his own transgressions.

*ut liberius
peccent, libenter ig-
norant.
Bern. de
grad. humi.*

There is in man an affected ignorance and blindness, in this behalfe: and who so blinde, as he that will not see? who so ignorant, as hee that will not know? As wee put off the euill day so long as we can; so we put by the euill object, so farre as wee may, from

from our fense and sight.

I knew, I had offended; but I knew not, that I had so highly offended : I thought thou diddest see my sinnes; but I did little thinke that thou haddest taken such speciall and exact notice of them, as to send an Herald, or extraordinary Ambassadour, of purpose to challenge, and reproue me for them, and to rowze me out of my sound sleepe and snorting security, in them.

It was thy great mercy, (O God) to send a Prophet, to check, admonish, and correct me; and it is of thy gracious goodnessse that crosses, which are thy Messengers for that pur-

D 2 pose,

pose, afflictions of body or mind, outward or inward, one or other, are ordinarily laid vpon thy children, to makethem know them-selues; and by knowing themselues, to know thee; and by knowing, to loue thee; and by louing thee, to bee beloved of thee.

This is that golden chaine, euery linke whereof is fastened within another, whereby a man is tyed and nexed to thee: this is that Ladder of *Jacob*, by which thou descendest to him, and hee ascends to thee.

None is so dangerously sicke, as hee that doth not finde, and feele himselfe to be sicke. I know mine own maladies,

Nemo est illo insanabilior, qui fibi sanus videatur. Greg. in 2 sal.

maladies, and therefore resort to thee the great Physicion, to be eased and cured therof. It is in vaine to seeke health and helpe, vnlesse I lay open my wounds, and discouer the malignity of my disease, which is, *morbus complicatus* (as the Physicions terme it) not a simple or single, but a compound disease, wherein many diseases are folded, and wrapped together: so as, if there be not extraordinary care taken, to apply somewhat, to each ill affected part, respectiuely, I may soone come *ad diliquium animæ*, to the fainting, and failing of my spirituall life.

I know my sinnes in the

D 3 plurall

*Initium sa-
lutis, notitia
peccati.*

*Qui pecca-
re se nescit,
corrigi
non vult.*

Senec.

*Frustrà me.
dicantis
auxilium
expectat,
qui vulnus
non detegit.*

Boëtius.

*Non potest
scire quo
modo mor-
bos curare
conueniat,
qui unde hi
sunt igno-
rat. Cornel.
Cels. de Re
Med. lib. I.*

plurall number, which al-
beit they flowed from one
and the same fountaine;
yet ranne they into diuers
streames, for as much as to
my adultery, I added both
trechery and murder;
neither did I betray and
expose to slaughter, one
man alone, or a few per-
sons, but a whole band and
troope of men, fighting in
mine owne quarrell, and
in defence of thy Church.
Wherfore it is not with-
out cause, that in one
grosse body of sinne, I re-
present vnto my selfe, ma-
ny feuerall branches, and
kindes of sinne, by multi-
plication, and seuer it into
sundry parts, by diuision.

He that knowes his sin,
knowes

knowes himselfe: which
the *Heathens* held to be a
diuine lesson, and most
profitable instruction. For
what can hee vnderstand
that knowes himselfe, but
that the imaginations of
his heart, the words of his
mouth, the workes of his
hands, are euill onely, and
wicked continually?

*e cælo de-
scendit, &c.*

Gen 6.

On the other part, he is
not a sinner onely, that is,
one that hath sinne in him,
and somewhat also besides
sinne: but hee is a great
lumpe and intire masse of
sinne: nothing but sinne,
that doth not know him-
selfe to bee a sinner; and
that, hee hath commit-
ted many and manifold
finnes.

Chrysot.

Hee that knowes himselfe and his sinnes, can-
not but displease himselfe,
and thereby please thee; as
also, he that neither knows
himselfe nor his sins, may
haply please himselfe, but
he cannot possibly but dis-
please thee.

Hee knowes his owne
sinne (as is fitting) who is
sorry for it, and displeased
with it; he that is readie to
abide Gods chastisement,
and mans reprofe, for his a-
mendmēt; he that resolues
for the time comming, to
auoid sin, and all occasions
of sinning; who seriously
considers what the malig-
nity of sin is, of what good
things it bereaves him, to
what penalties it makes
him

him liable, how venemous
the poison of it is at home,
how contagious the ex-
ample of it is abroade.

Thou hast giuen me (O
Lord) the knowledge of
thy Law, and by the know-
ledge of thy Law, the
knowledge of my sinne.
For that which is right
and straight, doth both
shew it selfe, and that
which is crooked also. But
if thy written Law were
silent, and dumbe, and did
conceale it selfe, or my
sinnes, from me; yet thy
vnwritten Law grauen in
euery mans heart, both
Iew and Gentile, doth ac-
cuse me, so oft as I trans-
gress the limits thereof,
and leau me without ex-

*Rectum in-
dex sui, &
obliqui.
Aristot.*

cuse. Mine owne conscience cryes alowde, and layes wide open, before mine eyes, the Booke wherein my enormous sinnes are recorded in capitall *Characters*, so that I may runne and read them. It stands Centinell in the watch-towre of my soule, and doth keepe me wakynge, when my fense or sensuality would faine be sleeping, it doth restlesly rayse, and rowze my dull, and dead spirits, out of the deepe dungeon, and spirituall Lethargie of carnall security.

The true fense and full knowledge of my sinnes, makes me so anxious and ardent, in begging pardon, because

because I cannot rest, till I haue made my peace, and wrought my reconciliatiōn with thee. The extremity of my danger and distresse, doth cause mee incessantly to importune thee, for reliefē and remedy; and my strong hope is, that this force will not be displeasing to thy tender mercy.

My sinne is cuer before me.] I doe not onely know and vnderstand my sinnes, and there leauē the matter: I doe not, vpon a bare enumeration and cogitation of them, cast them carelesly behind my back, but I muster them before my conscience daily, I behold them as in a Table set before

fore mine eyes continually, that vpon sight of the vglines of them, I may be humbled and cast downe; of the terror and horror of them, I may tremble and quake for feare; of the basenesse and filthinesse of them, I may loath them, & my selfe for them.

For sinnes committed, being truly felt, and liuely represented to the conscience, like furies or ghosts of hell, fright their beholders away, with their vgly shapes, & deformed forms.

Sinne is of that ill nature and condition, that it will cast him that hath done it, in the teeth (as they say;) it will lye vpon the conscience, as vnsauory oyle

oyle floates vpon the stomacke, it will neither bee disgorged, nor digested. Thou toldest *Cain*, *If thou dost euill, sin lies at the dore*: it is restles, it will not be stil, it wil not keep house, it wil not hide it selfe in a corner of the heart; it will lye in the way, so as thou canst neither come in, nor goe forth, but thou must needs stumble vpon it.

A sinner is fitly resembled to a dreamer, not on-
ly because the pleasure of sinne doth quickly and
lightly vanishaway, like a shadow, or dreame, but al-
so, because the sh. pes and formes of his day sinnes,
doe represent themselues to him in the night, the
glea-

Gen. 4.

*Peccatores
somnianti-
bus simi-
les. Io. 13.
Her.*

pleasurable actions there-of for the time, doe beget hideous apparitions afterwards.

On the other part, a sinners conscience, is like a graue, that castes vp the earth againe, as fast as hee casteth it in. It is a graue euer open, though hee cloze it neuer so often.

*Insepulta
sepultura.*

It is reported of the Indian *Bracmanni*, that to the end they might still be occasioned to thinke of their end, they kept their graues ready digged, and alwaiers open before their houses, that at their comming in, and going out, they might bee euer mindfull of their iourney and passage to death.

If

If those Heathen, by the light of nature, tooke so wise a course; how much more ought Christians, by the lampe of grace, still behold their sins as their Graues, wherein their soules must lye eternally buried, vnlesse they bee timely raised, and thorowly renewed by repentance?

As the sight of the Brazen Serpent, did cure the sting of the serpents; so the mournefull and displeasing sight of my sins, doth take away the biting of these serpents.

So then, in the middest of the discontent which I finde in this fearefull and wofull sight of my grieuous sins, there is this singular

gular comfort, that thou
in mercy turnest thy face
from them, thou castest
them behinde thee, while
I set them before mee.
They doe not deepeley dis-
please thee and me, at one
and the same time; when
they procure my sorrow
and humiliatiō, they cease
to prouoke thine anger
and indignation. My sins
neuer hurt mee, but when
they delight mee; they ne-
uer displease thee, but whē
they please me; Where-
fore as foule as the obiect,
as odious as the sight is;
in my better iudgement, I
am contented with an im-
patient patience, still to re-
present it to my soule; be-
cause howfocuer in it selfe
vgly,

*Peccata non
nocent, si
nō placent.
Auguſt.de
temp.*

vgly, it vshers me by degrees, to the view and contemplation of thy vndeserued loue and fauor, which at length, as the bright sun, dispels all the cloudes of care, and mists of Melancholy, and raises my deighted heart, to the participation of vnspeakable consolation.

Wretched and vnhappy I was, in committing so great and grieuous finnes; but I am happy in a sort, in this vnhappinesse, if I haue eyes to see my sins, being committed, to see them as it were thorow a perspectiue glasse, so as they may seeme in ful proportion, as great to mee, as they are in deed.

Satan

Satan deales with his
vassales, as the Rauen doth
with the Lambe; the Ra-
uen first picks out the filly
creature his eyes, and then
carries him out of the way,
securely to deuoure him.
First, Satan blindes me in
sinne, and then hee bindes
me in the chaines of dark-
nesse, as fast as hee can, of
purpose to throw me into
utter darkenesse.

When after shippe-
wracke; I see the Rocke,
which I could not fore-
see, before I fell vpon it; I
striue by all meanes to
auoyde it the second time.

When I see my sinnes
past, in the true lineaments
of their vgly shape, I can-
not but bee shie and wary
to

to shun the like monsters
euer after.

When the bayted hook
of sinne is cast before me,
I see the baite of pleasure
only, but not the hooke of
thy iudgements: but after
I haue beene catched, and
felt and seene the bare
hooke without a bayte, I
become circumspect, and
suspect euery bit I swal-
low, for feare lest I be en-
snared againe.

*My sinne is euer against
me;] ranged as it were, and
marshalled in battaile aray
against me. My sinne doth
proudly affront, and di-
rectly oppose mee, nay it
doth euen outface mee
shamelesly.*

{ Before *Nathan* came vn-
to

to me, I had cast my sinnes
behinde my backe ; his
message hath caused mee
to transpose them; for now
they are set before my
face, they stand stoutly a-
gainst me, euen to my face.

My sinne (O Lord) as it
is a witnesse, so is it an in-
former against my consci-
ence, it charges and con-
uicteth me before thy iudge-
ment seate, I haue no hope
of preuarication, I see no
way of euasion. It makes
hue and crie against mee,
with eager pursuite; it will
not giue ouer, till I be ap-
prehended, and deliueted
into the hands of iustice.

When there is no man
to vexc mee outwardly, I
torment my selfe inward-
ly,

ly, as holy Job confessed in those words; *Why hast thou set me ouer against thee? I am become burdensome, euен to my selfe.* Thou diddest set his sinnes against him, which made him conceiue that thou diddest set him against thee, as a marke to shooote thine arrowes of anger at ; but when hee began thorowly to feele, thou diddest begin graciously to ease him of his burden.

Job.

My sinne as it opposes against mee ; so it interposes betweene thee and me, in such sort, as neither my prayers can ascend to thee, nor thy graces descend to mee, vnlesse thy mercy interuene to keepe the

the peace, and cleere the
passage betweene vs.

*Against thee, thee, onely,
haue I sinned.] Now my inclosed sorrow must haue
vent, my oppressed conscience must be disburthened:
This knowledge, and representation, breeds an
acknowledgement and recognition of my sin. The
contrition of my heart forceth from me, a confession
of my mouth: I can hold no longer, but must needs,
with teares in mine eyes, and anguish in my soule,
crie out, *Peccavi*, and with an ingemination, by way
of aggrauation: *Against thee, against thee, onely;* to
declare my iust indignation against my selfe, for
com-*

*Meum cog-
noscere,
Meum ag-
noscere,
Tuum ig-
noscere.
August.
Exploran-
dum, De-
plorandum
imploran-
dum. Alst.
Syt.*

committing so foule and grieuous faults against that great Maiestie , and that gracious goodnesse, which I haue so highly offend-ed.

And thus doe I limit, and (as it were) appropriate my offences, as committed against thee alone, for many causes : For, al-though I haue sinned a-gainst Heauen, and against Earth ; yet is there no wit-nesse of my sinne on earth, but thou, O God, in Hea-uen ; so closely and cun-ningly haue I carried it. That I defiled the wife, & (to conceale that) destroy-ed the life of *Priah*, was not knowne to the world, that I so treacherously and cruelly

cruelly exposed to slaughter, a great troope of Soldiers, fighting for mee and vnder my command, (to couer my wicked designe against *Vriah*,) was hidden from the eyes of men. Thou knowest and seest all things; wherefore against thee onely haue I finned.

Againe, though there bee no man that dare reprooue mee, that will accuse me, that cā punish me, being a King, and aboue the Law; yet euery King and kingdome vpon earth, is subiect to thee the King of Kings, and thy soueraignety; I must render thee an account of my demeanour, which I tremble and

*Omne sub
regn⁹ gra-
uiore reg-
num est.
Senec.*

and quake to thinke of.

Moreouer, although I haue not onely sinned against thee in Heauen, but scandalized men on earth also ; yet it vexeth mee beyond all comparison, that I haue wittingly and presumptuously offended thee.

Although all the world should acquite mee ; yet it is too too much to me, to finde and feele thee my Judge, that mine own conscience doth summon mee before thy Tribunall, and frame my proces against me, before thy Iudgement seate. In this case, no flattery of my seruants (who according to the fashion of Court) doe sooth and
E claw

claw their Masters) can lessen my paine, asswage mine anguish , or pacifie my conscience. Say what they will or can, I must say still ; *Against thee, against thee, only, I haue offended.*

Furthermore, none but thou that art iust and without sinne, hast of right the cognizance of sinne , and coertion of offenders. Sinners are not competent judges of sinners. Men doe murmur and grudge to giue account of their sinfull actions to sinfull men, who are tainted with the same, or greater vices ; but the nocent cannot but yeeld and submit to such, as in the same and in all other kindes , are innocent

and

Chrysol.

and faultlesse. Wherfore against thee onely, haue I offended, who only maiest aske confidently; *Who can reprooue me of sinne?*

Now, albeit thou know (O Lord) my sinnes , not only before I confess, but before I commit them too; yet I finde, that thou art well pleased to take knowledge of them , by my acknowledgement, and that thy Saints haue euer held it a poynt of honest policy , to make thee propitious, by confessing, whom they could not find ignorant, by denying or concealing their faults.

Finally, though the hurt redound to many men; yet the sinne is committed a-

Fac illum confiando propitium, quem negando non facis nescium. Augustin sal.

against thee onely, because thou art supreme Lord and soueraigne King, the transgression of whose iust Lawe, giueth being and birth to all sinne. In which regard I may truly say, *that against thee, thee only, I haue sinned.*

I haue done this euill in thy sight.] Since, I profess to know mine owne wickednesse; I will yet confess it more freely, because the more vile I am in mine own, the more acceptable I shall bee in thine eyes. By doing this euill, by falling into this enormous sinne, I haue fallen into a kinde of Atheisme (at the very name whereof I tremble,) for although I haue

haue not blasphemously
and shamelesly spokē with
my mouth : yet haue I im-
piously, and sinfully said in
my heart ; *There is no God* ;
or, which is tantamount, all
one in effect ; God hides
his face, and will never see.
Which when I call to re-
membrance, mee thinks, I
heare *Nathan* the Prophet
againe, fearefully thunde-
ring, and directly charging
me, *Thou art the man that*
thinkest, There is no God.

For to deny expressely,
or tacitly, thy science and
wisdom (who art all eye,
and wisdom it selfe) is to
deny thy very essence and
being. Whereupon, my
soule euen melteth within
me, and resolueth it selfe

into teares, to thinke that I could bee so impudently bold, and insolently carelesse, as in thy sight and presence (thogh none else beheld) to commit such foule and vgly offences.

Chrysol.

Hee is held a desperate Malefactor, that commits an outrage in presence of the Magistrate, and before the Judge his owne face. Such (in true iudgement) is my case; and this consideration alone (if there were nothing else,) ought to be, instead of a bridle to restraine, and instead of a bogle to terrifie me from all sinfull and wicked actions.

I was loth that man should see me; and yet not afraid

afraid that thou shouldest behold mee, whilst I did those foule and odious facts, which (in my better judgement) I finde to bee so grosse an absurdity, as I am exceedingly, both agreeued and ashamed, that I forbare not, to doe that, when thou lookedst on with thy pure eyes, which I should haue bin abashed to haue done, if the meanest seruant in my house, or the basest groome in my stable had been by.

A franke and sincere confession, (such as this) is a full and direct conuiction in it selfe, and of it selfe, in courts held vpon earth, and before men, *in foro fori,* (as the Lawyers speake.)

Chryfost.

E 4 Wher-

Wherupon the Judge hath no other part to act, but to pronounce sentence of cōdemnation.

But in *fōro Poli*, in thy court of Heauē, the course of proceeding is far otherwise; the best way there, is to confess before accusation, or when thou art impleaded, by and by, to pleade guilty; for a free confession, moues thy gracious compassion: and that, without any more adoe, grants forthwith a full and finall absolution.

*Confessio
peccati, est
professio
definendā.
Hilar.*

This confession of mine doth imply of congruitie; or rather of necessitie, a profession, and a kinde of obligation, of forsaking such sins in time to come,

as

as I confesse my selfe to
haue heretofore committed.
Else is my confession
idle and counterfeit, such
as may deceiue mee that
make it, but not mocke
Thee, to whom it is made.

The heathen man, by
the dusky light of nature,
deriuued from the nature of
thy supernaturall light, can
say; If I were assured that
neither men should know,
nor gods would punish
what I did; yet would I
disdaine to commit an act,
in it own nature foule and
filthy.

Seneca.

How much more ought
a faithfull man, who be-
sides the obscure glimpse
of nature, hath the pure
light of thy Spirit, and the

E 5. bright

A Meditation upon

bright lampe of thy Word
shining vnto him , to bee
carefull and wary , that he
doe not wittingly and wil-
lingly , or rather wilfully
offend in the sight of thee,
the omnipotent and omni-
scient God , who doſt
not only threaten the losſe
of thy fauour, but the exe-
cution of thine eternall
vengeance, for the breach
of thy commandements?

*That thou maist be iustifi-
ed in thy sayings, and pure
when thou art iudged.] And
thus I make this franke
acknowledgement of my
foule faults, as to ease mine
oppreſſed soule, ſo to vin-
dicate thine honour from
all vniuft asperſions. For as
the scandal lies vpon the*

Indoe,

Judge, when punishment is inflicted vpon an innocent person; so the ingenuous and voluntary confession of the partie, touching his owne guilt, preuents and excludes all imputation that may bee cast vpon the Judge or iudgement. My desire is, as it is my dutie, to take my sinnes wholly to my selfe, and vpon my selfe. I will yeeld the glory to thee, to whom it is due; I will reserue the shame to my selfe, to whom it appertaineth. I know, O Lord, that thy iudgements are right; that thou hast afflicted me iustly. I cannot impute any thing to thee, O most iust God, (whose will is perfect)

*Reatus re-
dundat ad
iudicem si
Pœna per-
cellat in-
noxium.
Chrysot.*

*Voluntas
Dei, summa
iustitia.
Saluian.*

fect iustice) that thou hast either prouoked me to this enormous euill , or consented to the committing of it ; for euen thy permission of this , was a iust punishment for my other sinnes ; Mine owne fraile and peruerse nature , my inbred corruption cast in the seed : mine owne will , or wilfulness rather , cherished and nourished it ; mine own consent and delight fashioned it in the wombe of my sinful soule ; and , at last , brought it to light , as one of Satans bastards , to my iust confusion . But thou , O Lord , art euer , and euery way iust , and so to be esteemed . Thou hast dealt iustly in all that is come

come vpon me ; it is I that haue done wickedly.. I cannot say, that thy feueritie or rigour is ouermuch against mee. I haue deserued more then is laid vpon me. He that is aware of his owne ill desert, and weigheth it in an indifferent balance, doth rather thankefullly wonder at thy indulgent mercie , then vnpatiently repine at thy rigorous feuerity. O Lord, thou art iust when thou speakest , pure when thou iudgetest.

True it is, that the wicked cease not to grunnt and barke against thee, though they cannot bite thee. There is an ouer-great boldnesse and naughtiness

*Nisi homini
ni Deus
placuerit,
Deus non
erit.*

*Homo iam
Deo propri-
tius esse de-
bebit. Ter-
cul. Apolog.*

nesse in men, that they desire nothing more, then to lift vp themselues, and cast out ill words against thee at all aduentures. The creatures passe their bounds so farre, that thou the Creator, must needs be blasphemed and reproched, and thy creatures (O indignity !) must become thy judges. But yet for all this, thou art, and euer shalt bee found iust and pure : and it is my party, as, to beleue there is equity, and iustice in all thy proceedings, (albeit sometimes, through my blindness, I cannot, sometimes, through my partiality, I will not differne it;) so, euен when thy stripes doe most bitterly

terly smart, to bridle my
vnruly passions, and with
a calme and subdued heart,
to kisse the rod wherewith
I haue been scourged, and
to indeuour by all meanes,
that thy righteousnesse, as
it is indeed, so it may shine
cleere and bright, to the
face of all the world.

*Behold, I was borne in ini-
quicie, and in sinne hath my
mother conceiued me:] Up-
on the straight inquisition,
and exact suruay of my
selfe, and my sinnes, search-
ing and ransacking eue-
ry corner of my house of
clay, I haue found a noy-
some sincke, and filthy
puddle, or rather a poysone-
ned and poysonus ipring,
a paternall, or a parentall
sinne,*

sinne, an hereditary, a radical, and originall sinne, whence all the sinnes of my thoughts, words, and deedes, are continually and plentifully derived. This is that canker of sin, which being bred in the bone, will neuer out of the flesh. This is the law of my members, which doth alwaies resist the Law of my minde; the euerliuing seed of rebellion, which maintaines the implacable warre, betweene the flesh and the Spirit; which will neuer dye, till mortality hath put on immortality, and death, the last enemy, be swallowed vp in victory. This is *peccatum peccans*, a sinning, or a spurning sinne.

sinne. It is a sinne, a punishment of sinne, and a cause of sinne.

Which yet I do not al-
leadge, to excuse or exte-
nuate, but rather to accuse
my selfe, and agrauate
my sinne ; knowing right
well, that the viler I am in
mine owne, the more ac-
ceptable I shall bee in thy
sight, and hoping, that the
franke confession of my
miserable condition, pro-
ceeding from true humili-
ation, and contrition, will
the rather moue thy ten-
der compassion; as beggers
vpō earth, to stir the bow-
els of pitty in their be-
holders, lay open to their
view , their grieuous
sores, and lothsome dif-
eases.

*Peccatum,
paena pecca-
ti, causa
peccati.*

*Aug. contra
Iuli. Pref-
bit.*

chrysost.

eases. The greater misery
is, the fitter object of thy
greater mercy; & the more
desperate the malady, the
more honourable will the
cure bee to the Phisician.
Where my sinne abounds,
thy grace delighteth to su-
perabound.

For the onely and sin-
guler sinne of *Adam*, as of
him that bare the person
of all his posterity, is iust-
ly the sinne of the whole
posterity; and all being
guilty of sinne, by his sin-
guler sinfull act, thou, O
God, in thy Justice, diddest
permit the naturall pro-
pagation of sinne in his
off-spring, which deserued
such a punishment, for such
a sinne. Hereupon it com-
meth,

meth, that my inbred corruption, and the inherent sting of sensuality, in mee (who sinned in Adams, as Levi tithed in Abrahams loynes) is not the first cause of my guilt , but a fruite or reward thereof, according to thy iust iudgment, whence it may well bee termed, the penalty of sinne. For that prime sin, the chiefe source of sinne, which the farther it runneth, the faster it increaseth, by this streeame falling into it, growes in the end, to such a strong and forcible current, as doth euен carry, and compell me violently to sinne, if thy grace do not resist the tyranny thereof, because hence

hence doe flow my sinfull passions, my euill affections, my sinister inclinations, and from them, my sinnes of action, or omission (which are sins of action also) in their full perfection, or imperfection rather, which I daily, or rather hourelly and continually commit. In which regard, (my woe arising from mine owne wickednesse) my case is most deplorable, euery way. Wherefore I beseech thee, with the eyes of pity and mercy to behold it.

Aug. Confes.

I was conceiued in sinne:]
And therefore there is no sinne that I am not apt and ready to conceive, yea, to engender,

engender, and produce
from imagination, to af-
sent; from assent, to dele-
ction; from delectati-
on, to resolution; from
resolution, to execution; if
thou, O Lord, doe not be-
get me anew, by the im-
mortall seed of thy Word;
if thou doe not quell and
extinguish in me this old
seede, which will alwaies
be springing and sprouting
in the ranke soyle of my
sinfull flesh.

When my mother first
warmed me in her bowels,
shee conceiued sinne; when
she brought me forth into
the world, she was deliue-
red of a child of sinne.

The ichild in the mo-
thers wombe, is held to be

Iob 14.

a part of the mother; and vndoubtedly the mother hath a great share in the Child; before thee depart with it, besides her nature and substance, shee imparts vnto it her qualities, inclinations, and dispositions, being as it were a *scion* take from her tree, and a collop cut out of her flesh. That which is borne of flesh, is flesh: and therefore holy *Iob*, asketh this vnanswerable question; *Who shall appeare cleane before thee?* or, *Who can bring a cleane thing out of an uncleane?*

Not onely actuall concupiscence, but habituall, and naturall; not the second motions of it onely, put into forme; but the first,

first, that are vnshapen, doe plot and contrive the treason, are authors, if not actors of it ; they bring fewel to the fire, which afterwards is kindled and set a burning ; that fomentation of sinne, is not onely the cause of sinne, and the punishment of sinne, but sinne it selfe. This is that threefold cord, euery part and piece whereof is sinfull, that bindes me fast to the barre of thy iustice : First, *Adam* his primitiue sinne ; then, the diriuation of sinne to all his posterity : and afterwards, the particular actions of sinne, proceeding from them both.

Now, if I were a sinner
in my mothers wombe ;
when,

*August.
Confess.*

when, and where shall I be faultlesse? If I were so bad, before I saw the light, how should I not be much worse, when through the corruption of the world, and the contagion of sin, I haue sucked in the infectious aire thereof? How can it bee, but that my inbred naughtinesse must needes gaine strength, and gather increase?

And what can the progresse and end bee, when the beginning of my life is so mournefull and sinfull?

If I bee cast out of my mothers wombe, into the roade-way of sinne, and trauell the iourney of sin, still onward: let me but recount

recount the vanity of my childhood, the frailty of my youth, the slips, or rather falls of my middle age, the infirmities of my old age, and I shall easily finde, that from my birth and conception, to my death and dissolution, I trod the way, not of life, but of sinne.

5. *Behold, I was conceiuied in sinne.*

6. *Behold, thou louest Truth, &c.*

IN these two *Ecce's*, which are happily sorted together, I desire to intimate two remarkable things. The one is, the misery of my wretched

F con-

condition : The other, the largenesse of thy tender affection. The first *Ecce*, is on thy part : Behold, O Lord, my conception and birth in sinne ; behold mee drowned and ouerwhelmed in a sea of sin. The other *Ecce*, is on my part : I behold in thee, O Lord, a fire of loue , because thou louest the least sparkles of grace in mee, (which mounting vpwards, make me looke towards heauen) thou doest nourish and cherish them, thou art vtterly vnwilling to quench or extinguish them, and when thou findest but such an inclination in my will , thou doest strengthen it with wise-dome

dome in my vnderstanding. When the vnderstanding and wil concurre, that I both know what to doe, and am desirous to do it, then doe I bring it to effect, or (which is all one in effect) thou in thy gracious goodnesse doest accept it, as if it were effected.

Thou louest truth, O Lord,] for thou louest thy selfe, who art Truth it selfe, es- sentiall Truth, Truth, not in words onely, but in actions, and euen in thoughts also ; that is to say, Ver- tie and Sinceritie in all things.

*Thou louest truth in the
reines]* not in the shad-
dowes of my outward

F 2 acti-

actions (which I can dis-
guise at pleasure) but in
the most hidden, close, and
couert imaginations of the
heart , which thou seest
continually , and knowest
exactly.

Thou art , by a para-
mount power, and a pecu-
liar attribute , stiled , *The
searcher of the heart and
reynes,* (Who knowes my
heart , but thou alone ?)
therefore thou canst not
but loue truth in the heart
and reynes ; that is the
most pleasing and delight-
full obiect , thy pure and
All-seeing Eye can fixe
vpon.

As thou louest trueth
and sincerity in the heart
and reynes ; so thou hatest
all

all dissimulation and hypocrifie. Thou canſt not abide that which is faire in ſhew, and foule in deed.

Thou canſt not abide diſsembled holinesſe, fained repenſance. Thou abhorrest ſuch as make a ſowre face, & hang downe their heads like bulrushes, that they may ſeeme to fast and mourne; that make false ſemblance of piety, in their outward fashion, and in the ſight of men, when thou feſt their hearts to bee farre from that they ſhould, or pretend to be.

The light (faith Job) is as the ſhadow of death to ſuch, the hollow-hear- ted doe but heape vp and increase wrath.

Sapiens
nummula.
rius Deus
eft, nummu
fractum non
recipiet.
Bernard. de
gradib. o-
bed.
Job 36.

*Nemo ma-
gis iram
meretur,
quam ami-
cum simu-
lans inimi-
cus. Bern.
de Conuers.
cap.27.*

*Tota vita
boni Chri-
stiani, est
sanctum de-
siderium.
Aug. in
Ioa.
Virtus no-
stra tota po-
sa est in
voluntate
faciendi bo-
na. Lact.
Instit. I. 6.*

No man deserues worse of God, or man, then an enemy pretending friendship: yea, thou so louest truth in the inward parts, as thou acceptest them for iust and righteous, who are such onely, in respect of their desire, study and indeauour, though their practice bee inost imperfect, such as sincerely and heartily affect to serue & please thee, though they come farre short of the due performance of thy Word and will.

As a husband passeth by with conniuence, and beareth with patience, many faults and imperfections in his wife, so long as she is true and loyall, and keepeth

kecþeth her selfe chastely
and solely to him : Euen
so, thou (O God) winckest
at many errors, and par-
donest many offences in
thy peopple , (to whom
thou hast married thy selfe
in mercy) so long as they
bee such as they ought to
bee , in the mayne point :
that is,in the truth of their
affection, and the sincerity
of their deuotion towards
thee.

To increase the com-
fort, which I apprehend, in
this sweet Meditation and
Admiration, I follow the
scent (as it were) and re-
present to my minde and
memory, the sundry traces
and footsteps of thy mar-
uellous mercy.

First, That it is not so much the quantity, as the quality; not so much the perfection, as the sincerity of grace, which thou regardest.

*Melius est
pallens au-
rum, quam
fagens auri
chalcum.
Bernard. in
cantic.*

*Nec vinum
reijcimus
etjs fe-
cem habeat,
nec aurum,
quamvis lu-
tosum exi-
tat. spin.
de iustitia
christ.*

A little pale and course gold, is of much more value, then much bright copper, then much shining brasse. An Ingot of gold is true gold, though it bee mingled with much drosse. Nor will a man that is in his right wits, cast away his gold for the foulenes, be it but a graine or two, wrapped vp in a great masse of other earth, but will keep the one with the other, till hee haue fined and seuered the one from the other.

In

In like maner, thy grace
in the hearts of thy chil-
dren , though it bee still
mixed with many imper-
fections , and corruptions
too ; yet it is true grace,
and surmounts all the see-
ming shaddows, and coun-
terfeit shewes of it , that
are found in the liues , ei-
ther of Heathens , or Hy-
pocrites.

Wherefore , I hope
strongly, thou wilt not re-
iect it , though it bee neuer
so small in me, but reforme
and refine mee ; so as my
diisse may be purged, and
thy grace more and more
purified in me.

Secondly , that in thy
gracious goodnesse , thou
art wont to accept the wil,

F 5, for

*Voluntas
pro facto
reputatur.*
Bern. Ep. 77.

reg. Iuris.

*Res mira
ille viuit,
tamen
homicida.
illa casta, tu
tamen A-
dulter. Aug.
de verb.*

Dom.

for the worke ; and the desire, for the deed. As in euill, the very desire and indeuour of ill doing, makes me to stand guilty before thee, though the euill bee not actually done ; (Hee that lusts after a woman, He that hates his brother ; the one is an adulterer, the other a murtherer :) So in goodnesse , the settled study , true desire, and carnest indeauour of holiness and piety , causes me to bee esteemed pious and holy in thy sight, though I cannot attaine to that measure of it, that I would and shoulde ; for thou, Lord, regardest more what I affect, and desire to be, then what I am ; more what

what I indeauour and
striue to doe, then what I
doe.

Such, vndoubtedly, is
thy disposition, such ought
to be my apprehension, vn-
lesse I will needs, to thy
dishonour, and mine owne
disaduantage, peeuiishly
and peruersly imagine,
that Thou (being Loue it
selfe) art more prone to
punish, then to pardon; that
Thou (being Mercy it
selfe) art more forward to
reuenge, then to reward
thy seruants and children.

Thirdly, that thou doest
exact no more of thine,
then thou hast bestowed
vpon them. For I obserue,

*tum valemus, petimusque & expetimus ut a te am-
plius accipiamus unde amplius diligamus. Bernard.
Epist. 85.*

*Nisi forte
putetur in
malo, quam
in bono,
&c.
Bern. Epist.
77.*

*Nos et si re
minus dili-
gimus qua-
debemus;
diligimus
tame quan-*

*Leu. 5.6. 11,
12, 14, 21,
30.*

(to my singular contentment) in the legall sacrifices and oblations , how low thou doest, in mercie, descend. Thou art content to accept a Sheepe or two, or a Lambe or two , for a Sacrifice ; or if a man bee not able to bring so much, thou art well pleased with one ; or if he want meanes for a Lambe , thou art not vnwilling to take a paire of Turtle dous, or two little Pigeons,in stead of it: yea, if a man bee not able to reach so farre neither ; a handfull or two of flowre, with a corne of salt or two, doeth suffice , where it is offered with an honest heart.

There is a curse laid
vpon

vpon the coozener , who
having a sound or a fatte
male in his flock , bringeth
a corrupt carrion , or a
leane starueling to thee,
for a sacrifice : But hee is
not accursed who bringeth
no better , because he hath
no better to bring. And I
finde it often iterated for
the comfort of poore and
weake ones , that being
not able to offer as the rich
did, might therfore doubt
of the like acceptation :
Looke, what he is able, ac-
cording to his ability , e-
uen what his hand is able
to reach vnto , and it shall
be accepted: for thou mea-
surest the gift , not by the
worth or greatnessse of it ;
but by the might and
minde

Mal. i. 14.

Leu. x4. 22,
30, 31, 32.

2.Cor.8.

*Quicquid
vis & non
potes, factū
Deus repu-
tat. Aug.*

Gen.4.

minde onely of the giuer. Thou doest not so much regard, what I should, as, what I can, and am willing to doe. What I would, but cannot doe, thou doest account it as done. Thou crownest willingnes, when thou findest not ablenesse in me to performe.

Cain offered sacrifices, but thou didst not accept them, because thou didst see his cruell heart. But *Abel* his sacrifices were pleasing , because they were offered with a louing and sincere heart vnto thee.

Thou doest not accept the person for the sacrifice, but the sacrifice for the persons sake. The truth

truth and sincerity of the heart is all in all with thee.

Lastly, that it is not so much any vprightnesse in me, in regard of the worth and dignity, much lesse of the perfection and purity of it, that ministers this comfort vnto mee, but as it is a fruit of thy fauour, and a token of thy loue, not it selfe so much, as that whereof it giueth me assurance, and that in two respects.

First, as it is a signe and seale of my Adoption; as furing me, that I am thine adopted child: For my regeneration, whereby this sincerity is wrought in me, doeth ratifie and seale vp my Adoption (the old man

*Si propriæ
appellantur
ea, quæ di-
cimus meri-
ta nostra,
sunt spei
quædam
seminaria.
Bernard. de
grat. & lib.
arbit.*

*Si non dilexisset ini-
micus, nun-
quam posse
dilexisset ami-
cos. Sicut
nec quos di-
ligeret, es-
sent, si non
dilexisset,
qui nondū
erant. Bern.
in Cant. 20.
Qui nemine
bonum in-
uenit, nemini-
nem saluat,
nisi quem
præuerit.
Idem de
gratia & li-
ber. arbitrio.*

man harboureth no such ghest.) None are thy Adopted, but such as are thy regenerated children; and on the other part , all that are thine by Regeneration, are thine by Adoption also. Now as earthly parents loue their children, not so much for their wit and comelinesse, as because they are theirs ; so doest thou, O God, loue thy children, because they are thy children. If thou doest not loue them before they haue , they shall neuer haue any thing , to make them bee lotied of thee. So then, this beginning of true grace argueth thy child ; and a weake child of thine, being yet thy

thy child as well as a strong, may, in that regard, expect a childe's portion, in thy heauenly inheritance.

Secondly, as it is an earnest, or Gods-penny of my glorification. For this sincerity is the earnest of that Spirit, which thou giuest me before-hand, for full assurance of the faithfull performance of all thy gracious promises afterward. Therefore as a penny giuen in earnest, bindeth as strongly, as a pound, (the person that giueth it, being a sufficient man :) Euen so the least measure of true grace, being thy earnest, bindes thee to the faithfull ac-

*Arra poti-
us, quam pi-
gnus, quia
pignus red-
ditur, arra
retinetur.*

*August de
verb. Apost.*

Pignus do-
num est
verbo velli-
tum (ut
Iureconsul-
ti) nec potest
esse sine pa-
cto pignus.

Ipse ut dili-
geretur de-
dit, qui non
dilectus di-
lexit. Aug.
in Joan.

complishment of all thy fauours, promised to all thy faithful seruants whatsoeuer.

It is thou only (ô Lord) that preparest my heart, and workest this truth in it, and thou wilt neuer frustrate the desire, that thou thy selfe hast there wrought. As no man can seeke thee, but hee that hath found thee; so no man can desire grace, but hee that hath grace: for euermore hee that desireth Grace, hath grace to desire it.

It is thy gracious Proclamatiōn: The Lord God will be mercifull, yea, hee hath beene alreadie, and is mercifull to those, that set

set their hearts aright, that desire to feare his name. Whcreupon I take heart, and say : *Then shall I not bee confounded, when I haue respect to all thy precepts*, and when I am vpright with my God.

The louing kindnesse of the Lord is from euer, and for euer vpon those that thinke vpon his commandements to doe them: and therefore vnto such also, is ioy, in plaine termes promised ; *The righteous shall bee glad in the Lord, and trust in him, and all, (without exception) that are but vpright in heart, shall rejoyce.* And therefore hauing by warrant of the blessed Spirit, pronoun-
ced

Psa. 119.6.

Psal. 64.

*Psal. 32.**Psal. 32. 11.*

ced them blessed, not that neuer sinned, but that haue sincerely repented their finnes, and in whose soule there is no guile, I conclude with an Injunction, awarded vnder the seale of the same Spirit, and laid vpon all such; to rejoyce: *Be glad, ye righteous, and rejoyce in the Lord: be merry (not onely in your owne selues: and soules) but euен with acclamations and iubilations: shout for ioy, all you that are upright in heart.*

The summe of all is: I doe not finde my heart so free from sin, or so full of grace, as it would and should bee; but I finde it to be true, plaine, and upright (wherein I appeale

to

to thee, O thou searcher of hearts) not such as hath no sinne, (for it hath in a manner nothing but sinne) but such as loues no sinne, not such as wants no grace, but such as is humbled for want of grace, hauing the grace to feele that want.

6. In the secret of my heart thou shalt teach me wisdome : or,

Thou shalt teach the secrets of wisdome in my heart, or hidden part.

THe conscience of my vnfained sorrow for sin, on the one fide, & my true desire to serue thee better hereafter, on the other,

ther, doe raise my dejected soule, and make me beeleeue and hope, that thou in thy gracious goodnesse wilt teach me more wisedome, euen the mystery of godlinesse, and art of Religion (which is the soule of the soule) in the secret of my heart; I say, thou shalt, because I begge earnestly, and hope confidently, that thou wilt teach mee such Wisedome.

The teaching of the inward man, by the true instruction of heauenly wisedome, the end wherof is eternall saluation, belongeth to thee alone. It is thy proper and peculiar worke; whereupon thine elect

elect ones are termed, *The taught of God*: for flesh and blood reueales not these things vnto me. Hee hath his chaire in heauen, that teacheth the heart: and to thy schollers, it is only giuen to know the secrets of thy Kingdome.

Therefore, I trust, thou wilt teach me thy wayes, and thy statutes, *thou wilt open mine eyes, that I may see the wonders of thy Law*, thou wilt giue me true vnderstanding, and send me thy good Spirit, as a perfect Pylot to leade and guide me into all truth & goodnessse.

This is the wisedome of the heart and brest, not of the head and braine : whereby

*Cathedram
in Cælo ha-
bet, qui cor-
da docet.
August.*

*Sol non am-
nes, quibus
lucet, etiam
calefacit.*

*Sic sapien-
tia multos,
quos docet
quid sit
facien-
dum, non
continuo
accendit ad
faciendum.
Bern. in
Cant. Non
cognitio sa-
pientem, sed
timor facit,
quia & af-
ficit. Grego.*

*Nunquam
nimis dici-
tur, quod
nunquam
satis dici-
tur.*

whereby I shall become, not more learned or politike, but more godly and vertuous; not more able to discourse and dispute, but to doe, and liue well: I shall become righteous, that is, (by a little variation of the word) right wise. For whē all is said & done, That is right wisedome, which makes me wise vnto Saluation: That is not seeming and shining, but found and solid wisedome: that is reall and operatiue, not speculatiue and formall wisedome. The true information, and thereby Reformation of the soule, is the soule of wisedome.

It is neuer taught e-
nough

nough, which is neuer sufficiently learned ; and this wisedome is of that nature, that the soule is neuer satiated therewith, but is still hungry, and couetous of more. I haue heard and read many lessons, by way of instruction, in this wisedome ; but either through my dulnesse , I could not apprehend them ; or through my obliuion , I could not remember thē ; or through my infirmitie, I could not practise them : Howbeit, by the supereminent authority of thee, the Teacher ; the excellencie of the matter taught , and the increase of my diligence (all happily concurring together ,) I hope

at length , to attaine the depth of wisedome, in the deepe and secret corners of my heart.

7 Purge me with *Hysope*,
and I shall be cleane.

*Lingua se-
quitur den-
tem dolen-
tem.
Vbi dolor,
ibidigitus.*

THe tongue wil be licking, where the tooth is aking ; the finger will be touching, where the paine is fretting.

The Leprosie of my sinne is so irkesome and lothsome vnto mee, as I cannot but iterate my earnest Petition , and re-enforce my humble Prayer, to bee purged thereof, and for the fitter application, and better operation of the purgation , to bee purged

purged with Hysope.

Thou, O Lord, didst appoint Hysope to be vsed in thy Law for diuers purposes. In the institution of the Passeouer, the blood of the Lambe was appointed to bee sprinkled vpon the doore checkes, with a bunch of Hysope, and with a Scarlet lace. In the purgation of the Leper, the bunch of Hysope was to bee dipped in the blood of the Sparrow. In the burning of the red Heifer (which was to bee chosen without spot or wrinkle) the Priest was to put in Hysope, besides Cedar wood and Scarlet.

By the blood of the Lambe, the Sparrow and

G 2 the

Ex. 12.22.

Lev. 14.6.

Num. 19.

the red Heifer, the blood
of that immaculate Lambe
was vndoubtedly prefigu-
red and represented. By
the bunch of Hysope, the
besprinkling of the soule
with that blood; and the
applying of it thereunto
by faith: by the red, or
crimson lace, the vnion
and communion of thy
Saints was shaddowed,
who are tyed together by
a True-loues knot, and
sprinkled with that same
blood, for the remission of
their sinnes.

Whiles I suruey the
vertues and qualities of
this herbe, (to vnfold this
riddle of thy Law) I may
iustly take occasion, as to
magnifie thy goodnessse

(O)

(O God) who hast prouided so powerfull a medicine, to cure all mans corruptions ; so to obserue thy wisedome , who , for our better apprehension, hast so fitted the signe and figure to the thing signified and represented thereby , Hysope : whence I borrow , this Allegory hath many things whereby it doth aptly and neerly resemble Christ.

It is obscure , base, and low ; the Hysope , as the lowest herbe, is opposed to the Cedar, as the tallest tree. In the person of Christ, I haue said , *I am a worme, and no man , the reproach of men , and despised of the people : all they that see*

Prouerb.

*Vermis, non
homo.*

me, doe scoffe at me, they make
a mowe with the lip, and they
wagge the head. Hysope
growes of it selfe, among
stones , not planted by
man : Christ was hewne
out of the Rocke, without
hands.

Hysope is bitter and
sowre, vnpleasing to the
taste; so Christ his Crosse,
by which we are crucified
to the world, & the world
vnto vs , is harsh and vnsa-
ourie to flesh and blood.

Though Hysope bee
sowre , it is wholesome
for the body: The bitter
medicines are euer the
better: so the *Recipe* of re-
pentance, albeit odious to
the flesh, is most profitable
to the soule. The doctrine
which

which is seasoned with salt and Hysope, is fitter for vs, then that which is sweetened with honey: For on the one side, honey was neuer appointed to be vsed in any sacrifice; on the other side, not any sacrifice, but was to bee seasoned with salt.

Hysope (as Physicians tell) is powerfull to purge the lungs. The humility of Christ, like Hysope, doth purge our pride, which floteth in the lungs, and is discouered by the fuming, puffing, and blowing thereof.

Hysope, being hot in operation, doth cut and extenuate the grosse and flegmaticke humours of the

*Omnis vi-
etima sae
satiatur.*

*Aug. in P.J.
51.*

cyrill.

body. So true grace takes away all the dulnesse and drowziness of my Spirit, makes me feruent in prayers, and zealous in holy duties.

Hug. Card.
Lorin. in
Psal. 51.

Hysope euacuateth the body, nourisheth the natiuе colour, cureth the biting of Serpents, propo-keth the appetite, sharpeneth the sight, warmeth the blood, cooleth Feauers. So grace purgeth by con-trition, spitteth foorth by confession, warmeth by charitie, seasoneth by tem-perance, quencheth the fiery inflamations of vnru-ly passions, maketh vs hun-gry after righteousnesse, quicke-sighted to discerne our own errours and faults,
yeel-

yeeldeth remedies against
the stings of concupis-
cence, restores againe that
spirituall vigour , which
we daily lose by our mani-
fold transgressions.

Hysope hath many ver-
tues and properties, (if
well vsed) for the health
of our bodies. But that
which is shaddowed by it,
towit, the bloud of Christ,
cures all the diseases of the
soule, and clenseth vs from
all our sinnes.

With Hysope this blood
is sprinkled vpon vs , that
is , by faith it is applied to
our consciences , to purge
and purifie them from
dead workes.

7 Wash me, O Lord, and
I shall be whiter then snow.

Because I finde my selfe
so spotted with the
staines, so polluted with
the dirt and drosse of my
sinne, so soone foyled a-
gaine after my washing, e-
uen in the teares of repen-
tance; so prone, with the
Dog, to returne to my vo-
mit, with the Hog to the
myre, wherein I formerly
wallowed: therefore I
harpe still vpon this string,
which I touched before, I
doe iterate this Petition
also, and cry againe; *Wash
me, &c.*

If thou, Lord, bee plea-
sed to wash mee often and
tho-

thorowly, I shall not onely be freed from the foule blacknesse which my grieuous sinnes haue cast vpon mee, but I shall become neate, faire, and white, yea, whiter then snow.

If I wash my selfe with snow water, (saith holy Job)
and make my hands neuer so cleane; yet shalt thou plunge me in the ditch or myre, that is, thou shalt discouer an vncleanness in me (which was not perceiued before) *and mine own clothes shall abhorre me.* But if thou, Lord, bee pleased to wash me, I shall be whiter then snow ; that is, I shall abandon all euill affections, and preserue my heart pure and holy, consecrating all the faculties of

my

my soule, and members of
my body, to thy true and
sincere seruice.

Ier.13.23.

Can the Blackamore
change his skinne, or the
Leopard quit his spots? If
that cannot be; yet thou,
O Lord, canst so wash me,
that I shall be whiter then
snow.

That which is impossi-
ble by nature, is possible
and factible by grace. That
foulenesse which is propa-
gated to mee by discent,
and bred in me by naturall
generation, as also nour-
ished and increased by con-
tinual actuall transgression,
is not only remooued, but
quite changed by free iu-
stification, and supernatu-
rall regeneration.

If

If my sinnes bee as red as
skarlet, thou canst make them
as white as wooll ; if they bee
like crimson, thou canst make
them whiter then snow. O
wonderfull mysterie ! O
incomprehensible miracle !
that blood should make
me white, that the wash-
ing and bathing of my
soule in the blood of that
immaculate Lambe, should
make wee whiter then
snow ! that euен the gar-
ments of thy Saints , by
washing in this blood,
should become white,
which yet shall bee reuea-
led to, and wrought vpon
thy Saints !

Esay I.

Reuel.7.

I shall bee white heere
by grace, yea, whiter then
snow ; I shall bee bright
heere-

heereafter in glory, brighter then the starres, yea, then the Sunne in the firmament; grace heere shall be the beginning of glory there, and glory there shall bee the complement and perfection of grace here.

This is *arcانum Imperij diuini*, a secret of thy Divine state and gouernement, which thou shalt (I am hopefull, thou wilt) not onely teach by infallible demonstration, but also worke by thy blessed Spirit, his powerfull operation in the secrets of my heart.

The cause of the snow his whitenesse, is held (by Philosophers) to bee the store of ayre, shut vp, by the

the extremity of cold, in
the cleere water that di-
stilleth from the cloudes.

Thy celestiall ayre and
light, which surpasseth all
bodily and naturall white-
nesse, being gathered into
my soule, when it is mel-
ting into the teares of re-
pentance, makes it cleere
and bright, euentoadmi-
ration.

Christ, by washing my
soule, hath taken my spots
out of mee, vpon him-
selfe: hee himselfe re-
maines all spotted and stai-
ned with my sinnes; in so-
much, that the Spouse is a-
mazed at it, and wondring
demands; Wherfore doest
thou weare garments all
spotted and dyed with
blood,

Esa. 63.

blood, like vnto them that
stampe grapes in the winc-
presse?

Num. 12.

*Nulla uxor
proprio ma-
rito defor-
mis. Terul.*

Thy seruant *Moses*, out
of his kinde and vndeser-
ued loue, tooke an *Æthio-*
pian woman to his wife.
No wife is deformed in
her owne husbands eyes,
if he be such a husband as
he ought to be.

The mysticall *Moses*,
who in loue hath married
himselfe vnto his Spouse
the Church , not onely
blacke and deformed, but
ugly and filthy in her selfe,
hath by his gracious ele-
ction of her, though nei-
ther by her beauty nor
manners recommended
vnto him, made her (be-
cause he so esteemeth her)
faire,

faire, comely and graceful,
he hath changed her color
and complection, yea, and
her nature and condition
too, so as she sticks not to
say, I was black by nature,
but I am faire by grace.

Can that which is
blacke as Pitch, or Ebeny,
become perfectly white,
and whiter then snow :
yes verily, for my state by
adoption and regeneration
in Christ, is of more
perfection, then Adam
his happiest condition in
Paradise ; This might and
did faile : that can neuer
alter or decay, but abides
firme and sure, to all eter-
nity.

Blacke by the art of
man, can take no other
hue:

*Nigra &
formosa.
canic.1.5.*

hue: nor can this whitenes by the fraud or force of the prince of dartenesse, be euer either darkned or defaced.

Snow is white without and within , on euery side. Thy Grace will make mee , not like a painted sepulcher faire without, and foule within, not hypocritically specious, but really found and sincere, and the beauty of the soule thus washed, will infinitely exceede the whitenesse of any body, yea, euen of snow it selfe.

*Make mee to heare of ioy
and gladnesse, &c.] O Lord,
I beg of thee the whole
tree of life, growing by
the riuerside in the Gar-
den*

den of *Eden*, whose roote
is iustification, by remission
of my sinnes, and whose
fruite is true ioy and con-
solation, in thy gracious
fauour. There may bee a
roote without a stocke, as
when a Tree is hewne
downe: a stocke without
fruite, as in the winter sea-
son: but nor fruite nor
stocke, where no roote is.
The forgiuenesse of my
sinne is the root of all my
joy. O Lord, giue me the
fruite of that roote, and
that will assure me of the
roote of that fruite.

Vnlesse thou make me,
I cannot heare; Vnlesse
thou open mine eare, the
voice of gladnesse will not
enter; or if it goe in at the
one,

*Potest esse
radix sine
stipe, si-
pes sine
fructu, sed
nec stipes
nec fructus
sine radice.*

one, it will go out at the other eare, I shall be neuer the better for hearing. Thou must not only tel me the tale, but finde me eares also; thou must not onely present the obiect, but enable my faculty also, to perceiue, or receiue it.

The Adder or Cockatrice, is (as some say) naturally, (as some others) cunningly deaf, laying the one eare close to y^e ground, & stopping the other with his tayle, purposely to prevent the skill of the Charmer, who seekes to enchant him in such sort, as he shall not be able, either to bite, or sting.

So man, in his pure, or rather impure naturals, is

is either fencelesly deafe,
and cannot, or voluntarily
deafe, and will not heare
any voice, that tends to
the spirituall solace of his
soule, no not the sound of
sound ioy, not the melo-
dious noise of true glad-
nesse, vnlesse thou that
sendest the tidings of
Grace, doe giue him the
grace also to entertaine
those tidings.

Now what is the end
and indeuor, either of this
corruption by nature, or
peruersenesse by will, but
that none of thy words
or spels (O God) none of
thy holy Spirit his moti-
ons or inclinations may
haue power (wickednesse
being so powerfull) to
charme

charme or enchant me, but that I may still bite, and sting, still hurt and annoy, both my selfe and others.

I desire ioy and gladnesse doubled, that is, both of soule and body , and I cannot rest contented with one or two, or a few comforts; I seeke to haue them multiplied, that as my tribulations were increased, so, in like proportion, my consolations may be inlarged ; and I terme this ioy and gladnesse indefinitely, because this is the onely solid ioy, and true gladnesse. All other ioyes are but toyes, like false fires, and counterfet coynes, such as deserue not

not the name of ioyes at all.

I beseech thee, O Lord,
not onely to blot out my
transgressions, and to take
away the guilt of my sins,
but (for the raising of my
deiected, the relieuing of
my distressed soule) to let
me know so much, also: let
me heare this ioyfull
Word, in the eare of my
heart, from thine owne
mouth, by thine holy
breath and Spirit, *Thy sins,
are forgiuen thee.*

Mat. 9. 2.

Not onely bee vnto me
a Sauiour, but *say unto my
soule; I am thy saluation.* For
I may stand pardoned and
iustified in thy gracious,
secret and certaine resolu-
tion, and yet not know so
much;

Psal. 35. 3.

much; and not knowing it, how can I be but grieuously perplexed, & fearefully distracted in my conscientious & distrustfull cogitations? Wherefore, O Lord, let thy Spirit certifie my spirit, that *All is peace*. Let my soule sensibly feele, though it cannot fully conceiue this peace, which passeth all vnderstanding.

To a Prisoner conuictted and condemned for high treason, to cruell death, and euery hour expe-
cting execution, according to course of Iustice, what greater ioy can there bee, then to heare of a
gracious and free pardon, of all his offences, from his Soueraigne?

This

This is the true character of my selfe, and euery other sinner , in respect of our spirituall condition. Wee were damned before wee were borne in sinne : since our birth wee haue liued in sinne, we haue multiplied sinne vpon sinne, wee haue drunke vp iniqity, as a fish drinketh vp water , wee haue committed sundry hainous and horrible treasons against thy diuine Maiestie : (to say nothing of other capitall crimes) wee haue after all this , wilfully drawne downe thine indignation, and called for thine eter-nall vengeance vpon vs : In this deplorable, and euen desperate case , what

H more

*Damnati
antequam
nati. Bern.*

Iob 15.16.

more welcome tydings,
then to heare of this Iu-
bile?

Sinne doth not onely
bring me into a dull slum-
ber, but euен into a dead
sleepe also. In sleepe all
my fences are bound vp, as
it were, in chaines; when I
am fast asleepe, I heare no-
thing at all. Wherfore
awake me, O Lord, and
make me to heare.

Make mee to heare thy
Word (the conduit of
comfort) openly taught,
with such diligencie and
deuotion as is meete; make
mee to heare the secret
whisperings of thy blessed
Spirit, with such reuerence
and obedience as is requi-
site: make me so to heare,
as

as I may beleue (faith commeth by hearing with thy blessing) and then I shall not faile to heare of this redoubled ioy and gladnesse, which my sorrowfull & perplexed soule doth so much hunger and thirst after.

I doe the more earnestly desire, and affectionately long to heare of this ioy, because it is an assay and foretaste of that ioy, which I hope fully to enjoy in heauen: it is not the pawne or pledge (that must bee returned againe) but the earnest, or Gods-penny (which continues still with the receiuer) of a farre greater ioy heereafter, and where thou gi-

*figus red-
ditur, arra
retinetur.*

August.

*Bernard.**Gaudium in
præsentis ex-
hibitione.**Gaudium
in futurâ
expecta-
tione.**Et res plena
gaudio, &
spes. Idem.**Gaudium
in fine, sed
gaudium si-
ne fine.**Bernard.*

uest earnest , thou neuer
failest to performe the bar-
gaine. This ioy is great in
the present exhibition, far
grreater in the future ex-
pectation, no meane ioy in
the meane time , while I
liue in this valley of teares,
the life of grace, but glori-
ous and vnspeakable ioy
hereafter in the life of glo-
rie ; such ioy in the end as
shall be without end,in the
heauenly Ierusalem, where
there shall be peace with-
out trouble , plenty with-
out want , light without
darkenesse , health with-
out sickenesse , melody
without discord, security
without feare , felicity
without misery, ioy with-
out interruption or inter-
mission,

mission, ioy vpon ioy, ioy exceeding all ioy, without, or beyond which , there is no ioy at all.

If I heare this word of comfort in this life, which giueth mee title and interest ; (*Thy sinne is forgiuen thee :*) I shall be sure then to heare the warrant for possession and fruition ; (*Enter, good seruant, into thy Masters ioy.*) Without this ioy , there is nothing but disquiet and discomfort, nothing but terroure and horror , nothing but apprehension of wrath and vengeance.

The wicked, who heareth nothing of this ioy, feeleth no serenitie or tranquillity of minde, but

H 3 (as

*Iob 15.35.**Esa.57.20.*

(as holy *Iob* saith) is like a woman that is alwayes in trauaile, like the raging sea, still foaming and casting vp dirt and myre; on the other part, the penitent sinner, who in anguish of soule harkeneth after these tydings, deriueth ioy from the wel-head, where there is Gods plenty (as they say) fulnesse of most sweet and delightfull comforts, euen a torrent, or strong running streeame of pleasures, flowing perpetually.

He shall haue incomparably more ioy than the worldling, whose corne, and wine, and oyle, are increased, and therefore may lay him downe in peace, and

Sal.4.

and rest in security , because thou makest him to dwell in safetie.

Such as the matter is, whereof ioy ariseth and consisteth, such is the ioy it selfe. If the matter bee slight, flitting, and momentary, (as the world and the flesh are,) how can the ioy be constant, solid, and durable? On the other side, the ioy that is grounded vpon so precious a foundation, as remission of sinne, and reconciliation with thee, how can it bee but vnchangeable and inexplicable?

This ioy will eate vp all false ioyes and flitting delights which men fansie, to take in the pleasures of

H 4 finne,

*cum de
transitorij
querunt læ-
titiam non
poterit non
transire læ-
titia, trans-
untibus ijs,
de quibus e-
rat, sic lig-
nis, defisi-
entibus de-
ficit ignis.
Bern. de
Temp.*

Exod. 7.12.

finne, as the Rod of *Aaron* did deuoure the rods of the *Ægyptian Sorcerers*. This ioy, like water, will quench and extinguish all the hot desires and fiery lusts of the world and the flesh whatsoeuer.

Psal. 32.

That the bones which thou hast broken, may rejoyce.] I made my moane heeretofore, that my bones were sore vexed, that there was no peace or rest in them, by reason of my sinne. I now professe, that they were not only crushed and bruized, but euen disioyned and broken, that is, the most strong & able powers and faculties of my soule and body (which I describe by the name of bones)

bones) haue been oppref-
sed, & battered, as it were,
with the terrible pangs
and restles tortures which
I haue suffered, by the
hammer of thine indigna-
tion, conceiued against my
grieuous and enormous
transgressions.

But if thou, Lord, wilt
now be pleased, after my
vnfaigned repentance, to
make me heare of this ioy
and gladnesse, all these
bones, cheered and re-
freshed with the fatnesse
and marrow of thy mercy,
shall in iust admiration,
and ioyfull acclamation,
cry out; *Lord, who is like
unto thee?*

It is thy methode and
manner of proceeding, O

H 5 Lord,

*Quis similis
tibi?*

Deut. 32.

Lord, with thy dearest children. Thou makest the wound, and bindest it vp againe; thou smitest, and healest againe; thou killest, and quickenest againe; thou castest downe to the nethermost hell, and thou raisest vp againe to the heauen of heauens, shewing and declaring thereby, thine irresistible power, to worke mine humble obedience; thine unspeakable wisedome, to breed my reverent admiration; thy seuerne Iustice, to beget mine awefull feare; thy supereminent tender mercy, to purchase mine affectionate loue towards thee.

The deeper mine humiliation is, the greater will

will bee mine exaltation; the sowerer the sorrow is, the sweeter will the succeeding gladnesse prooue, when thou shalt please to affoord it vnto me: for not my spirit onely, but all the parts of my soule and body, will exceedingly rejoyce, when after these tempestuous stormes, I shal safely arriue at the hauen of rest and contentment.

For as water is more grateful to the way-faring man, after a long drought, and a calme more pleasant to a sea-faring man, after a terrible tempest: so will my deliuernace bee, after my tribulation. O how beautifull will thy mercy

ap-

Psal. 23.

appeare, after the depth of
my miserable affliction !
How shall I rejoyce, that
euer I was sorrowfull !
How shall my bones bee
glad, that euer they were
broken ! I shall gratefully
acknowledge, that *thy rod*
and thy staffe haue comforted
mee ; that is , I shall take
comfort that euer I was
chaftized with them , and
that according to the mul-
titude of my griefes , thy
consolations haue made
my minde ioyfull, that is,
for euery sorrow that I re-
ceiued in time of my tribu-
lation, I shall receiue a con-
solation after my deliue-
rance.

O then what a madnesse
is it, to buy a little vaine,
idle,

idle, frothie, and momen-
tany pleasure, at so deare a
rate, as the vexation and
anguish, the terrors and
tortures, both of soule and
body : which none can
conceiue by imagination,
but he that feeleth, and he
that feeleth, is not able by
any representation to ex-
presse.

*Hide thy face from my
sinnes, and blot out all my
transgressions.] Because my
sinne is the source of my
sorrow, and the bane of
my blisse, I make this the
burthen of my song, and
doe reiterate my Prayer,
for pardon : I beseech
thee once againe, O Lord,
either to remooue thy
sense from the obiect, or
the*

the obiect from thy sense ;
hide thine eyes from such
an vgly sight , looke ano-
ther way, behold any thing
rather then it ; or if being
all Eye, thou canst not but
see all things that are , and
so all my finnes, (if they be
at all) O Lord , blot them
out , let not them be to be
seene , blot them out all,
and at once, *vna litura*, with
one dash of thy pen, efface
all my transgressions.

Psal. 27.8.
Hide thy face not from
me , but from my finnes :
Thou hast charged me lo-
uingly ; *Seeke my face* ; and
I haue answered resolute-
ly ; *Thy face , Lord , will I
seeke*. If thou withdraw
thy face from me , woe is
me , I shall bee like those
that

that goe downe into the bottomlesse pit : wherefore still shew me the light of thy countenance: looke vpon thy creature , which thy hands haue made and fashioned ; looke vpon thine owne Image, which thou hast stamped vpon me ; looke not vpon my sinnes, which haue blemished and disfigured my soule , which haue almost quite defaced that thine Image, and in stead thereof haue placed the very portraicture of Satan.

Although custome of sinning haue made my sin another nature in me , although I be so compassed with infirmities , so inclosed in my corruptions , as they

*Duo nomina; Homo,
Peccator.
August.*

cbrysol.

cbrysol.

they may seeme to be incorporated in me, and become my very substance ; yet thou, O Lord, canst distinguish between the yron and the rust, between thine owne and Satans worke, between man and a sinner. Thou canst looke on that which thou haft made, and look off that which I haue marred, with one and the same Eye of pitie and mercie.

When thou seekest a sinner , thou seckest the man, and not his sinne, that thou mayest despise the sin, which is mans worke, and not lose the man, which is thy worke.

Hee that loseth a preious Iewell, seeketh it in all the

the sluts corners, and sticketh not to rake the kennell, and stirre the dung-hill to finde it.

The Judge, when he will pardon, lookes vpon the man, & not vpon his fault: the father, when he is disposed to pitty his child, thinkes vpon his owne affection, and not vpon his sonnes transgression: Euen so, O Lord, thou art mindfull of thine owne worke, that thou mayest forget the worke of another; thou turnest thy face to the tone, that thou mayest hide thy face from the tother.

Chrysol.

O Lord, at leaſt hide thine angry face from me. I cannot deny, but that I
neede

*August. in
Psal. 103*

*Vulnera di-
ligentis.*

neede correction, and am not therefore altogether vnwilling to beare it ; if thou holdest it meete. Correct me, but not in thy fury ; chastize me, but not in thy displeasure ; let mine afflictions be instructions, & not destructions ; rather medicines, then punishments ; castigations, not condemnations. Let them be the wounds of a louer. Let me perceiue thy grace euen when thou doest seeme to frowne vpon me ; let me discerne the sweete sunshine of thy mercy, throw the thickest cloudes of thy fiercest wrath.

I will follow the way, which thou hast taught me ; I will set my sinnes before

fore mine owne face, that thou mayest hide thy face from them; I will remember, that thou maiest forget them: I will confesse, that thou mayest forgive them.

I am much ashamed and agreeued to see mine own sinnes: I am much more ashamed and agreeued, that thou with thy pure eyes, and bright face shouldest behold the fowlenesse and filthines, the folly, and madness, the absurdity and grossenesse of them. Yet, O Lord, let mee behold my sinnes alwaies, so as thou wilt be pleased to hide thy face from them altogether.

Thou canst, but thou
doest

doest not alwaies, because thou wilt not, sometimes in fauour, see the faults of thy people. Thou diddest not, because thou wouldest not see iniquity in *Jacob*, nor, peruersenesse in *Israel*.

If thou canst not, in Iustice but looke towards my sinnes; yet I beseech thee in mercy, to suffer the Blood of thine Immaculate Lambe, to interuene betweene thy glorious face, and my lothsome corruptions. Let that spectacle either diuert or restraine thy sight, and hinder the representation of the vgly shapes of my faults, to thy pure and perciuing eyes: Looke vpon that

that precious obiect first, and there stay and terminate thy sight ; or, at least, looke through it, as men looke through a coloured glasse , that the foule obiect may appeare in the colour of the glasse, and not in his owne colours. Let the robe of the Lambes innocency, couer the shamefull nakednesse of my vnrighteousnesse, so as it may be hidden from thy angry face and fearefull countenance.

Blot out all my transgressions.] When a man feeles his soule laden with the burden, and his conscience affrighted with the apparition of some one or two grieuous offences lately done,

done, hee begs earnestly for pardon of those sinnes in particular, or of his sinnes indefinitely, and falls not at the first, into computation or consideration of the rest of his sinnes, in former times committed. The fresher wounds seeme, euer the more fearefull ; and the new terrible obiect doth so dazzle and confound the soules sight, as it cannot looke either beyond or besides it.

But the more grieuous and enormous sinnes, after awhile doe occasion vs to make a more narrow inquisition, and take a more exact suruey of the whole course of our sinfull life ; whereby

whereby wee cannot but finde, that we haue runne into many errors, and manifold crimes, the remembrance and recognition whereof wee had formerly, in a sort neglected.

Then we beginne seriously to consider, that in this generall muster, there is not any one sin, (seeme it neuer so light or slight) but being an offence against an infinite Maiesty, and a violation of the whole Law of God, deserueth an heauy iudgement, in the seuerity of iustice, and that, if some of our sinnes onely bee remitted, and others retayned, we remaine still in a most wofull condition ; & there-

therefore doe not content
ourselues with a prainer that
some, or many of our spots
and sinnes may bee wyped
out, but craue, with a note
of vniuersality, an aboliti-
on of them all. *Blot out all*
my transgressions, my sinnes
in thought, word and
deede, my sinnes of omis-
sion, and my sinnes of acti-
on; my sinnes of child-
hood, youth, middle-age,
and elder yeeres; my sins
of infirmity, and my sins
of presumption; my sinnes
within, and my sins with-
out my body; my bloody
and my vnbloody sinnes;
my sinnes committed in
mine own person, and my
sins committed by others
through my ill example:
(for

(for they are mine too) my single sinnes committed by me as a priuate person, my double sinnes committed by me as a publike magistrate, (who when hee sinneth, doth rather teach then act sinne) my lesser and my greater sinnes (the sins of Soueraignes, are soueraigne sinnes) my secret and open, my knowne and vnkownne sins, (who can tell how oft he offendeth?) my sinnes past, present, yea and to come, (for whilst I liue in this body of death, I cannot but sin) all my sinnes whatsoeuer, when I say all, I except none; no minyon or darling sinne at all.

Thou diddest command

I. in

Leuit. 14.

in thy Law, that all the haires of the *Leaper* should be shauen away. Who is not sinfully leprous ? and whose sinnes are not more in number then the haires of his head ? Let them all come vnder the Raisor of true repentance, and then they will come within the reach of thy free remission.

1. Sam. 15.

Not one *Egyptian* escaped, out of the red Sea. *Saul* was commanded to kill all the *Amalekites*; men, such as offend of malice, women, such as offend of infirmity, children, such as transgresse out of ignorance onely.

Create in mee a cleane heart, and renew a right spirit within me.] *Hab. 3. 19.*

Who-

Whoso beggeth Iustification, which is the foundation, will seeke Sanctification also, which is the goodly frame built thereupon, and cannot but after sinnes committed and remitted, shine and flourish in holinesse of life and conuersation. Hee that hath that fire, cannot bee without this heate; he that hath that Sun, cannot be without this light.

When my great and enormous sinnes had plunged me into the sea of misery, finding no other meane of helpe in that fearefull danger, I catched vp, and tooke hold of the planke, or boord of Repentance, to saue me

me from drowning.

Repentance hath two faces, and so looketh two wayes, backward and forward, to sinnes past, and holinesse to come. I haue grieuously lamented my offences formerly done, and importunately begged pardon for them, accounting this remission (because thou art pleased, O God, so to esteeme it) my iustification.

I now earnestly craue a cleane heart, and a new spirit, that being clenfed, I may keep my selfe cleane; that being renewed, I may entertaine newnesse of life for my sanctification.

For if I fall againe vpon the same rock of presumption,

tion, which caused my shipwracke before; it will plainly appeare, that I haue not really acted, but formally counterfeited repentence; in which case I must pronounce an heauie doome against my selfe, for dissembled holinesse, is double wickednesse; wickednesse masking vnder the sinfull vayle and vizard of hypocrisie. Repentance neuer attaines her Crowne and Garland, till shee haue brought forth amendment of life; after lamentation for sin, to make some kind of reparation.

That which thou requirest of me, O God, is my heart, and how can I deny thee one thing, that hast

*Simulata
equitas non
est aquitas,
sed duplex
iniquitas,
quia & ini-
quitas, &
simulatio.*

*August. in
Psal. 63.*

Amos 4.

giuen me all things : for what haue I, that I haue not receiued of thee ?

Well then, I resolute (as it is meet) to giue thee my heart : But when I looke into my heart, by the helpe of thy suruey (for it is thou that declarest vnto man, what, and how ill his heart is) I finde it so foule and full of corruption, as I am ashamed to present it vnto thee in that plight. Nay, I tremble to thinke, that thy Pure and Radiant Eyes, should behold such a puddle and sincke of sinne as lurketh in my heart. For, alas, euery imagination of the thoughts of my heart, is onely euill continually. Were my heart such as it should

should be, I would cheerfully giue thee my heart. O Lord, therefore, *create in mee a cleane heart.* Thou madest my heart first in *Adam;* hee marred it, (and I in him) by disobedience; from him to all his posterity, the contagion of this pollution is spred and propagated; wherefore create my heart againe, create it a cleane heart, either a cleane heart, or no heart at all.

I affect purity of heart by thy grace: for indeed I cannot so much as affect, much lesse effect it, without thee. Unlesse thou take the worke in hand, it will be vndone. My heart, that is originally and totally

vncleane by naturall generation, and daily soiled by actuall transgression, cannot become cleane and neate, without spirituall washing, and supernaturall regeneration, and that is thy proper operation.

Seeke not to new make & mould my defiled hart, out of the forebeing matter thereof. (That may seeme a strange enterprize and fruitlesse worke.) But thou, O God, who by thy power madest the world of nothing, by thy powerfull grace, *Create* (which is thy peculiar attribute) *a cleane heart within me.*

To create, is not to make a thing out of the power of any subiect or matter

matter formerly being. But to create , is to make a thing of nothing, and that is an act of diuine power, that is a case excepted, and a prerogatiue referued to thee alone. The production of grace in a gracelesse heart, is a wonderfull and gracious creation.

Create in mee powerfully, and of nothing, without any pre-existent matter ; create in me freely, and for nothing , without any precedent merit of mine,a pure heart ; so shalt thou crowne in mee , not my deserts, but thine own gifts , if ought proceed from my heart , to my tongue or hand , not displeasing vnto thee.

Psal. 115.

Worke this worke thy selfe, and take the praise of it to thy selfe alone , O God. Not vnto mee, not vnto me (I doe iterate and ingeminante my disclaymer) but vnto thy Name giue all the glory.

It is another manner of power to make the quality , then the substance of the heart; yea, it is a harder taske to make a heart cleane , that hath beene soiled with the filth , and tainted with the putrifaction of sin , then to make a pure and innocent heart at the first. The more shall be my thankfulnessse , if thou , O Lord, vouchsafe me so great a fauour.

I will not curiously en-
quire

quire into the meanes or manner of atchieuing this worke. Let me henceforth really finde, by the imaginations and inclinations of it, that it is a cleane heart, conformed (as it may be in the frailty of this flesh) to thy holy directions, and all is well.

As a woman perceiueth by the stirring of the child in her wombe, that shee hath conceiued: so I me feele, by the effectuall motions of thy good Spirit, that I am begotten anew vnto a liuely hope, by the resurrection of Christ, according to his abundant mercy.

The summe of all is;
Giue me, O Lord; what thou

thou enioynest, and then
cnioyne mee what thou
pleaseft. I am of no ability
to do what thou comman-
dest, and therefore am en-
forced to beseech thee
thy selfe to do in me, what
thou requirest to bee done
of me. *Create a cleane heart
in me.*

If my heart , as the
spring and conduit head,
be pure and cleane; the wa-
ters that flow thence,
though conueighed in ear-
then pipes , will be cleare
still : my secret thoughts,
my open words, my visi-
ble workes , though they
fauour somewhat of earth
and flesh , will not be alto-
gether vncleane and vnsa-
uoury.

I. Cor. 15.

A man must bee twice borne, ere he can enter into the kingdome of heauen. As he is made to the similitude of the first *Adam*, so must he be made to the similitude of the second *Adam*: and the re-generation is a more excellent worke then the generation; the re-creation, then the creation. In the first, man was wrought out of clay; in the other, God workes grace out of sinne. In the former, he breathed a soule into the dead body; here he breatheth his holy Spirit into a dead heart. In the creation, he made man perfect in all his members. In this re-creation, not only all the members

bers of the body, but the faculties of the soule also, must be framed anew. It is a greater matter to raise a man dead in sinne, then to raise a rotten carkasse out of the graue.

*Primum vi.
nus. Aris.*

In the one birth and the other, the heart is the first part that is enlyued: my heart must first take fire, else can I never bee inflamed with the true zeale of thy glory, and mine owne saluation.

In the first creation, this vast *Chaos* and darke *Abyfme*, was couered by thy Spirit, without any contradiction or resistance: Thou spakest but the word, and all was readily done, and perfectly framed. But in
my

my re-creation, my flesh or my spirit, or my fleshly spirit, doth oppose and encounter thy holy Spirit, grieueth and maketh it sad, laboureth to quench it, euен then when it striueth to reviue, repaire, and reforme me. This is notoriously verified, not onely in the aliens & reprobates, but euен in the domesticks of the houſhold of faith, in thy most inlightned and best disposed children, euен in the Elect themſelues, and those that are ſealed vp for the Day of Redemption.

Wherfore I must ſay freely, as I may truly, I am thy workemanship, not onely of thy power, (as all

all other creatures are) but
of thy mercy also, created
in Christ vnto good
workes, whereof he is the
sole Author and Actor,
working efficaciously in
mee, both the will and
the deed, according to his
good pleasure.

O Lord, giue me a liue-
ly Faith (thy Gift alone)
which hath power, to
quicken my dull, to enluye
my dead, to purifie my
impure heart: Giue me
grace stedfastly to beleue
thy Word, to take sure
hold of thy promises, e-
uermore to cleaue and
sticke fast to thy good-
nesse: Kindle this fire in
my soule, which will in-
flame my loue of all good
duties

duties on the one, and on
the other side, waste and
consume, eate vp and de-
uoure my concupiscence,
and all my carnall desires,
and cause them to returne
into that dead sea, whence
they were first exhaled.

*Renew a right Spirit with-
in me.]* Hee whose spirit
is deserted by Gods Spi-
rit, loseth the vigor and
viuacity of his spirit, his
spirit waxeth old & croo-
ked in him. Sinne, where it
inuades, makes such spoile
and hauocke of all good-
nesse and vertue in the
soule, as it cannot subsist,
vnlesse it be timely repai-
red, and truly renewed by
repentance.

*When a man lyes gro-
ueling*

ueling vpon earthly, and houering vpon fleshly desires : his spirit, which should directly mount vpward, is bowed downe and made crooked. A right spirit then, is a sincere and vpright heart, raysed and lifted vp into heauen and heauenly things.

What is sinne else, but an obliquity, a depriuation or deprauation of that rectitude, and vprightnesse, which was originally, and should be continually, in the soule ; if it were thoroughly purged and purified ?

I haue impayred this rectitude and vprightnesse, which once I had in some measure, by my heynous and

and enormous transgres-
sions, and therefore, re-
sort to thee for helpe,
who onely art able to
renewe and repaire it a-
gaine.

Giue me, O Lord, a spi-
rit rectified in it selfe, di-
rected by thy Spirit, cor-
rected by thy discipline,
and erected to thy glory; a
spirit firme without fai-
ling, constant without va-
rying, and durable with-
out decaying; that I may
happily choose new waies,
walke in them carefully,
and perseuere in them
constantly: giue me grace
to turne ouer a new leafe
(as they say) to abandon
the old man with the lusts
and affections thereof, and
vnde to

to put on the new man ,
and so to serue thee in ho-
linessse and newnesse of li-
uing, all the dayes of my
life hereafter.

I doe wittingly and
thankefullly ascribe the pu-
rity of my heart, to thy
Creation, the vpright-
nesse of my spirit, to thy
renouation alone ; as to
giue thee thy due honour,
so to preuent and antici-
pate the proud and fond
conceit of those men,(if a-
ny such there be, or shall
be hereafter) who to grace
thēselues,wil abate the po-
wer, & diminish the lustre
of thy grace, who though
they cannot but confesse,
that they neede the assi-
stance of thy Spirit,& that
they

they are holpen by thy, both preuenting and following, grace ; yet betweene those two graces, (for their own credit) will needes vainely interpose, or rather violently intrude mans reason, whereby he chuseth what is good ; and mans will, whereby he assenteth to thy diuine power, in the blessed worke of regeneration.

But hereby, I take secret comfort in my selfe, to preserue my perplexed soule from vtter despaire, that I discerne the foulenesse of my heart, & feele the weaknes of my spirit, and therefore pray earnestly, for a purification of the one, and a renouation of

of the other : for I know, I cannot craue either of those graces, without some measure of grace. As the sunne cannot be seene but by the Sunne , nor the light be perceiued, but by meanes of the light; so neither can I begge a full cleansing of my heart, without some cleanenesse in it, nor a through-renouation, without some newnesse, in my decayed spirit, at least, in true affection, and vnfaigned desire.

Cast me not away from thy presence, and take not thy holy Spirit from me.] I feare, and cannot but feare thy face ; and yet I feare with all to be cast from thy face and

and presence. Mine owne guiltinesse makes me, on the one side, to feare the face of a feuere Iudge, and my worthlesse weaknesse on the other, (being not able to subsist at all, without the light of thy countenance,) makes mee desire thy presence and sight.

What-euer thou doe with me, while thou lookest vpon me, I shall indure, though not without feare and perplexity ; But if thou cast me quite away from thy presence, I am vtterly vndone for euer.

The presence of the Physcion is a present, if not helpe, yet comfort to the sicke patient. But thy

thy presence, Lord, being
the soueraigne Physicion ,
ministers all comforts, and
cures all maladies both of
soule and body.

Therefore I loue the
habitations of thy house,
and the place where thine
honour dwelleth.

Psal.42.

As the hunted and cha-
sed Hart desireth the wa-
ter brookes ; So longeth
my soule after thee :
When shall I come and
appeare before thee ?

Psal.84.

O how amiable are thy
Tabernacles ? My soule
euен longeth, and fainteth
for the courts of the Lord.
One day in thy Courts
(where thou art present
and resident,) is better then
a thousand elsewhere. I
had

had rather bee a dorekeeper there, then to dwell at liberty , and in iollity, in the tents of the vngodly.

The priuation of Gods presence , is the position of all misery , and the withdrawing of his countenance , drawes with it all manner of discom-forts.

Heauen it selfe were not heauen, if thou wert not there present , and Hell could not be hell, if thou wert not absent thence.

To bee cast out of thy presence, is to be cast out of ioy, into sorrow; out of light,into darkenesse ; out of life,into death; (not the first onely, but the second also)out of heauē,into hel.

K The

The very sight and vision of thee, is of it selfe, and in it selfe , the height of happinesse. In thy presence is the fulnesse of ioy , and at thy right hand is plenty, without satiety of pleasure and delight, for euermore.

Wherefore though I haue multiplyed and increased my contumacie beyond all measure ; yet I beseech thee, O Lord, not to excommunicate me. I submit my selfe , with teares in mine eyes, and anguish in my heart , humbly and wholly to thy discipline ; I am content to endure any penance , rather then to bee banished from thy presence.

What

What the want of this presence is, none can know but he that feeleth; and he that feeleth, cannot make another know by any relation. Hee may indeuour to shaddow it out slenderly, but hee is not able fully to expresse it.

If the Master turne his seruant out of doores; if the Father abandon his sonne from his sight; if the King command his subiect from the Court, (that hee come not within the Vierge) how grieuous and irkesome will the damage and disgrace be, to euery, or any of these respectiuely? Thou, O God, art our Master, and to serue thee, is to raigne with thee.

K 2 Thou

Thou art our Father ; and what greater preeminence then to bee the Sonne of God ? Thou art our King , and to be in subiection to thee, is our chiefest dominion. How then doth it concerne me, being an vnfaithfull Seruant , a prodigall Childe , and a trayterous Subiect, to beg earnestly of thee , my bountifull Master , my louing Father , my gracious Soueraigne, that thou wilt not take away thy liuery, banish me from thy sight, nor expell mee from thy Courts ?

As the soule doth excell the body , and the Spirit the flesh, beyond proportion ; so the one losse is incom-

incomparably greater then
the other.

Thou, O God, art pre-
sent with me, by thy good
Spirit; and so long as I
haue this Ghest in my
soule, I haue the fruition
of thee and thy presence;
wherefore suffer not this
noble Ghest to be dislodg-
ed and taken from mee.
Thou and thy Spิต are
vndeuided companions: If
thou cast me from thy pre-
sence, thou takest thy ho-
ly Spirit from me; and if
thoutakest thy Spirit, thou
takest thy selfe from me.

I doe yet enjoy thy pre-
sence, in a sort; I behold
thy countenance, though
full of anger; I feele thy
Spirit within mee, though

K 3 sad

sad and grieued: for I find contrition in my heart, confession in my mouth, and confusion in my face, for my grieuous offences. I hate my sinnes, and my selfe for my sinnes. This smoake cannot ascend, but from that fire of thy Spirit; this fruit cannot grow, but from that roote of repentence. Howbeit, when I behold the vgliness of my offences, with an unpartiall eye, and consider how hard & harsh a thing it is, for Purity and Holiness, to dwell or abide with wickednesse and filthinesse: I tremble and quake in an awefull feare, that thou wilt (as iustly thou mayest) depriue me
of

of thy gracious presence,
and bereave mee of thy
blessed Spirit.

Lord , thou art in all
things by thine Essence,
thou art in all places , and
at once,by thy Power and
presence. I may well bee
asked ; Whither wilt thou
flye from his Spirit , or
whither wilt thou goe
from his presence, &c ? If
thou shalt say ; The darke-
nesse shall couer me , euen
the night shall bee light a-
bout thee. Yet thou canst ,
and wilt cast me from thy
presence , and withdraw
thy holy Spirit from me, if
I be settled vpon the dregs
of my sinnes without re-
morse, in contempt of thy
Maiestie, and abuse of thy

Psal. 135.

mercie. If thou in thy iust judgement and wrathfull indignation, abandon mee from thy presence , thou castest me out of thy prudence and protection . thy blessed Spirit quite desert mee, I am nished out of the land of the liuing, into the Desert of desolation , (which is without the compasse of the whole Vniuerse , that thou didst create, and do'st vphold.) In that case, happy were I to bee no more, but I shall be most vnhappy , to bee and continue helpelesse and hopelesse in endlesse misery.

Thy holy Spirit is, by a speciall title, stiled , The Comforter , by excellencie,

cic, because all other comforters and comforts, are cold and vncomfortable, without and beside it. I haue (I confess with ~~many~~) many times chec-
s Spirit , when it presented good mo-
tions to my minde , and good desires to my hart; I haue grieued it exceeding-
ly , while I carelesly neg-
lected, and stubbornely re-
fused the good counsell it ministred vnto me. How-
beit, sithence without this Comforter, I must bee for
euer comfortlesse in the depth of discomfort, I be-
seech thee, not to take vt-
terly and finally thy holy
Spirit from me.

Thy gifts, O Lord, are
K 5 with-

Rew. 11.29

*Iob. 13. 1.**Ier. 31. 3.*

*Semel cle-
clus, semper
dilectus.
Mulier fa-
tum concep-
tum non
semper mo-
litantem
sentit; ubi
tamens semel
& iterum
sensit, præg-
nantem se
esse non am-
bigit. Spin.
deiust. Cbr.*

without repentance (therefore I trust I shal neuer be without repentance) whō thou louest once , thou doest euer loue; if thou begin, thou wilt perseuere to loue. Although I doe not alwayes feele the graces of thy Spirit in my sinfull soule; yet I shall (I trust) haue them euer , because once I had them. My sinne may take away the fense and feeling for a while, but not the interest and property (if I may so say) which I haue in thy bleſſed Spirit : Which notwithstanding, the fruition of this Spirit being so pre- cious, and the losse of it so inualuable, I cannot but in feare and anxiety of soule,

in-

instantly pray, that it may
not be taken from me.

Although the seed of
thy Word, whereby I am
begotten againe to a liue-
ly Hope, be immortall and
incorruptible; yet it is so
choked with the weeds of
fleshy desires, so intangled
with worldly allurements,
it lyeth so buried in the
furrowes of my hard and
stony heart, as I may much
doubt, and, in a manner,
distrust the shooting and
springing of it vp againe,
without an extraordinary
influence of thy heauenly
grace, which cannot de-
scend vpon me, vnlesse my
humble and earnest pray-
ers ascend vp to thee.
Wherfore retaine mee,

1.Pet.1.23.

O

O Lord, in thy fauour, and permit thy blessed Spirit, not onely to sojourne for a season, but to remaine continually with me. Let me so keepe a doore in the Sanctuary of my soule, (which is one of thy Courts) as I may neuer suffer this Ghest to goe out of it.

i 2 *Restore vnto mee, the
joy of thy salvation, and up-
hold mee with thy firme Spi-
rit, or stablish mee with thy
free Spirit.*

I Doe not say ; Giue mee what I neuer had, but restore vnto mee what I had, and haue lost by mine owne fault and folly. It is

is a greater fauour to restore then to giue , in as much as it is a greater vn-happinesse to lose a Iewell which I had, then neuer to haue had it. Priuation is a greater punishment then want : It is the height of misery to haue beene happy. To come out of darknesse into light, out of sicknesse into health , out of perplexity into security, out of sorrow & sadnessse, into ioy and gladnesse; and so by the contrary , to come out of cheerfulnessse into pensiuenesse , sets out more liuely , and causes to be felt more sensibly, both the one and the other condition. One contrary is a foyle vnto another.

We

Tertull. de
paenit.

Quid boni-
sanitas ha-
bet, languor
ostendit.

Hier.

Gratior est
reddita quam
retenta sa-
nitas.

Post tempe-
statem dul-
cior sereni-
tas. Quint.

Desiderata
dulcius ob-
tinentur.

August. de
Verb. Dom.

*Quoniam
ob bona
præsentia,
gratias Deo
non agimus,
necessaria
nobis est pri-
uatio, ut
quid habue-
rimus sen-
tiamus.*

*Basil.
Plus sen-
tiamus quod
habuimus,
postquam
habere desi-
nimus. Hier.
in Consol.*

We then make the tru-
est valuation of thy grea-
test mercies, O Lord,
when we are for a time de-
priued of them, which is
one speciall cause why
thou takest them from vs,
that by the want, we may
learne the worth of them,
and shew our selues accor-
dingly thankefull, because
thou diddest vouchsafe vs
the fruition of them so
long, and much more ioy-
fully imbrace, and charily
preserue them, when thou
pleasest to restore them to
vs againe.

For as the eyes cannot
discerne a goodly obiect
wnen it is held close vnto
them, but when it is remo-
ued in some distance; so
our

our vntoward & vnthankfull hearts cannot iudge of the excellency and sweetnesse of present graces; but when they are withdrawne a while from vs, then doe we more cheerfully behold, and fully obserue the riches of thy bounty & mercy in them.

This ioy of thy saluation, consisteth in an assured hope and hopefull assurance of eternall happiness. This hope, is the heart of my soule, and the very life of my life. It putteth spirit into my decayed spirit, and vigor into my dead heart; for a hopelesse, is a heartlesse life, and were it not for this hope, (amidst the inward and outward

ward crosses of this life) my very heart would breake.

All the ioyes vpon earth cannot make me cheerfull, vntill I bee seized of this ioy, nor can all the crosses and calamities which the world affoords, dishearten me, while I finde and feele this ioy of thy saluation.

What greater ioy to an afflicted soule, lying grieuously oppressed vnder the heauy apprehension of thy wrathfull indignation, and for a long and tedious time, suffering euен hell out of hell, then to receive a gracious pardon of all his sinne, freely granted vnto him by thee, through the mediation of thy Christ, sealed

sealed by thy blessed Spirit, and deliuered to his spirit into the hand of faith.

Wherfore turne, O Lord, my mourning into dancing; loose my sack-cloth, and gird mee with gladnesse, O Lord; let me shout out songs of deliuerance from the captiuitie and thraldome of sinne and Satan.

I haue wilfully put my selfe out of possession of this ioy, which I so happily enjoyed. O Lord, restore it vnto me againe, by a new order & iniunction, out of thy Court of equity and mercie; let mee returne into it, by Remitter, & hold it, as in my former
anci-

ancient right.

I haue iust cause to stile it, Thy saluation. For I am the patient onely, thou, O God, the onely agent: thou hast not the greatest share, but all the interest, in this affaire. Thou art the sole, not only Author, but also actor in it. For the purchase thereof, I neede thy first grace of Initiation, and thy second of Confirmation, thy preuentient and thy subsequent grace, thy accompanying, and thy perseuering grace. All is thy grace, and thou art all in all, and therefore to thee alone, I ascribe all the honour and glory. It is merely and intirely thy saluation.

Christ

Christ his righteousnesse imputed and imparted to me, is the true roote; ioy and peace are the happy fruite; and faith is the rooting of it in my soule. Though there come a winter of affliction, to restraine the sap, and hinder the shewe: yet the Summer of cheerefulness will make all to flourish againe in perfect lustre.

But how can I expect the serenity and Sunshine of this ioy in the valley of teares? Why should I desire this garment of gladnesse, when my heart ought continually to weare the sables of sadness, and the mourning weede of repentance, for my daily or

or rather howrely sinnes? how can there be any time or place left for ioy, when there is almost a perpetuity of sorrow enioyned?

He that will reconcile himselfe to thee, O God, may easrly reconcile these different passions, & make them dwell together in his soule, with amity and vnity. Else thou that hast required mee oft-times to mourne, wouldest neuer haue commanded mee to rejoyce alwaies. The faithfull man hath a sorrow mingled with ioy, and a ioy mingled with sorrow. There is a grieve in ioy, as there is a ioy in grieve, nay(which may yet seeme more strange) the greater grieve

griefe sometimes , the greater ioy, and the greater ioy, the greater griefe; for one and the same man , at one and the same time, may bee exceeding sorry for his sin, and exceeding ioyous with the apprehension of thy mercy, in the free forgiuenesse of his sinne.

The greater griefe hee conceiueth for his sinne, the more comfort he may iustly take , euен in that regard. And the greater ioy hee feeleth in the hopefull assurance of thy fauour, the greater sorrow must hee needs conceiue for his sinne, that bred thy displeasure: for, the more assurance hee hath of thy loue

loue towards him, the more hee will loue thee: (Loue is the loadstone of loue, and will draw loue euen from an yron heart) and the more hee loueth thee, the more his soule must melt into teares, when he recounts & consideres, how by his wicked and rebellious courses, he hath demeaned himselfe, wretchedly and vnworthily, towards that God whom he findeth so graciously and pittifullly affeted towards him.

Sorrow may bee sometimes vnseasonable, but this spirituall ioy (as wee say of some kinde of meates) is neuer out of seafon.

The

The precept of rejoycing, though conceiued in the affirmatiue, doth alwaies binde, & at all times. Rejoyce in all things, and euermore rejoyce.

The grace I beg, is the complement, crowne and garland of all the graces I haue formerly craued. For although I be washed neuer so cleane from my former staynes ; though my hart be neuer so throughly purged from old corruptions, my spirit neuer so well renewed and rectified for the time to come : yea, though I obtaine a full restauration of the ioy of thy saluation, which I had and haue lost ; yet, vnlesse thou bee pleased to confirme

*1. Thess. 5.
16.*

firme and stablish me with thy firme and free Spirit, none of those blessings apart, nor all of them ioyntly together, can much auaile me.

For without this support and establishment, I shall neuer be able to eontinue and perseuere in true Piety of Religion, in sincere probity of conuersation. Well I may, like a bankrupt Marchant (supplied by friends or credit,) set vp my trade of godlinesse awhile, but I shall soone be enforced to shut vp shop againe. Well I may beginne to runne the race of godlinesse, but I shall neuer get the goale; well I may enter the lists afresh, with

with my old and deadly enemy, the Deuill, and his two valiant Champions, the World and the Flesh; but I shall quickly be foyled, I shall neuer get the victory fully and finally.

Wherfore do not onely raise mee that am falne, but vphold me when I am raised; sustaine mee continually with thy firme Spirit, that I may not onely begin well, and proceed cheerefully, but also perseuere constantly, and end happily.

I did endeauour when time was, in some sort to serue and please thee; I frequented publike assemblies in thy holy Tabernacle; I sent vp sundry Pray-

L
ers

ers from my priuate Ora-
tory , and the secret closet
of my heart, vnto thy Ma-
iestie ; I laboured to go-
uerne my people with Iu-
stice and equity , to punish
wilfull offenders seuerely,
to reward well-deseruers
cheerefully, to deliuer the
oppreſſed, to relieue the
needy ; but (this notwith-
ſtanding) how ſoone, alas,
was I taken with the ſight
of *Bathsheba*, and, through
my frailty , carried cap-
tive into Adultery , to fa-
tifie my luſt ; and into
Murther , to conceale my
Adultery ! Wherefore ſet-
tle, confirme, and establish
me, O Lord. I haue direct-
ed generally.

*All you that truſt in the
Lord,*

Lord, be strong, and bee shal^l
establish your heart; he kee-
peth the faithfull, and vp-
holdeth the iust; by him
alone the steps of men are
established, that is, firmly
directed and perfected.

My spirit, which must
bee wrought vpon by thy
Spirit, through the conta-
gion of my flesh, and the
carnality of it, is become
almost wholly carnall, and
by that meanes weake and
fraile, soone weary of well
doing; it quickly slips from
good Meditations and
Actions; slides from honest
purposes and proceedings,
unlesse it bee sustained by
thy Spirit.

But being quickned and
enlyued by thy Spirit,

L 2 though

though otherwise dead , I
shal liue in thee, by thee, &
for thee : all my thoughts,
words and workes shall
breathe continually thy
praise and glory.

Thy Spirit, O Lord , is
the life of my soule, as my
spirit is the life of my bo-
dy ; if my spirit faile , my
body perisheth ; if thy Spi-
rit desert my soule , my
soule cannot but fall irre-
couerably. Wherefore vp-
hold mee with thy Spi-
rit.

Thy Spirit is free in it
selfe. *As the winde bloweth,*
so the Spirit breatheth where
it listeth. As it is a free , so
it is a freeing Spirit, a Spi-
rit of liberty, which deli-
uereth me from the bond-
age

age of Sinne ; a Spirit of Adoption, whereby I cry,
Abba, Father. As the Spirit is free, so are those that are led by the Spirit, free, ingenuous, bold, and courageous : it infranchizeth and naturalizeth me in the heauenly Hierusalem.

Rom. 8.15.

This Spirit hath power to helpe all my infirmities; it hath skill and will to frame my Supplications within me to be expressed, if not by tongue & voyce, yet by sighes and grones vnutterable, but still intelligible to thee ; it can preserue mee from falling ; it can raise mee after I haue falne; and then so establish mee, that I shall neuer come againe into danger

L 3 of

of relapse or reciduation.

My spirit, thus vpheld
and established by thy free
Spirit, what is it elsebut a
cheerfull alacrity and for-
ward disposition to im-
brace any thing that is
good, for it owne sake, and
for thy sake, without any
by or secondary respect
whatsoever; banisheth all
drowzy dulnesse and vnto-
ward listlessness in thy ser-
vice; that putteth wings to
my obedience, and maketh
it not to walke slowly, but
to flye nimblly in the ac-
complishment of thy er-
rands and directions; that
causeth me to doe ingenu-
ously what becommeth
me, for loue of vertue, and
not

not for feare of the whip,
basely?

When thou hadst ap-
pointed that the first borne
of euery beast should bee
set apart to thee ; thou
diddest specially ordaine,
that if it were the Foale of
an Asse, it should be redee-
med with a Lambe ; if it
were not, the necke of it
should bee broken ; thou
wouldest not haue it sacri-
ficed vnto thee at any
hand. Surely, it may well
seeme, that this is, *alterius
rei anigma*, a kinde of rid-
dle ; and that by this shad-
dow, thou wouldest shew
thy detestation of slothful-
nesse and sluggishnesse,
want of life and cheereful-
nesse in thy seruice, that an

Ex. 13.13.

L 4 Asse

Asse being one of thy dullest creatures (Sloth is wont to bee pictured riding on an Asse) thou wouldest not bee honoured by the sacrifice of such a beast.

Thou, O Lord, louest a swift hearer, a cheerefull giuer, a zealous Petitioner, a voluntary Souldier, and a diligent Seruitor: for all which purposes, thy free and firme Spirit, will strongly enable and support mee continually. Wherefore establish mee with thy free Spirit, O Lord.

13 Then

13 Then will I teach
transgressors thy wayes , and
sinners , or impious persons ,
shall be conuerted vnto thee .

Vhen thou hast
vouchsafed graci-
ously to bestow vpon mee
those graces , whereof I
haue gracelesly depriued
my selfe , then will I shew
my selfe gratefull vnto
thee , I will performe that
dutie of thankefulness , so
sutable to humanity , so a-
greeable to piety ; it being
a thing good and com-
mendable , behoueful and
profitable , pleasant and di-
lectable , comely & grace-
full to returne praises and
thankes to thee for thy

L 5 mer-

mercies, duly to acknowledge, and truly to requite thy singular fauours; in such manner as I can, and by such meanes as are within the reach of my weake and worthlesse ability.

I will not follow the common fashion of worldly men, who, like barrels, sound when they are empty, but are still when they are full; who craue earnestly when they feele want, but are dumbe and silent when their turne is serued. I solemnely vow, and will really performe thankfull acknowledgement for so great benefits, when I haue receiued them.

Thou, O God, by dis-
bur-

burthening man of his sin,
doest impose a burthen of
gratitude vpon him. A be-
nefit is a burthen to an in-
genuous minde, that can-
not rest quietly, but lyeth
shut vp (as it were) in pri-
son straightly, till it haue
procured liberty, by ven-
ting some kinde of retric-
bution.

Although there can be
no proportion betweene
thy infinite goodnesse, and
my, not onely finite, but in-
finitely weake meanes of
requitall; yet inasmuch, as
for a more bountifull fa-
uour, a larger returne of
gratitude is (of congru-
ence) required, and the
greatest blessing that can
bee bestowed vpon a mor-
tall

*Onerat nos
Deus bene-
ficijs, quan-
do exonerat
peccatis.
Aug. in Ps.*

tall man in this life, is peace
of conscience, intended by
the ioy of thy saluation,
and implyed in the firme
support of thy free Spirit :
I will indeauour, in way of
thankfulness, to doe thec
the best seruice that any
man can performe vpon
earth ; that is, I will teach
thy wayes to Transgref-
fors, and cause (as much as
in me lyeth) sinners to bee
conuerted vnto thee.

I will teach such as wan-
der and goe astray , how
to come into the way : A-
gaine , those that goe by-
wayes , I will teach thy
wayes ; that is, the wayes
of thy directions , which
leade vs by a right line (as
it were) through the maze
of

of this miserable world, to the land of Canaan, that happy country, which we should so loue and long for. Conuerted sinners, are the fittest conuerters of sinners. The sickly Physician, who hath not onely read in his Booke, but felt in his body, the maladies whereupon hee is consulted, is the likeliest man to worke a cure vpon his patient.

Goodnesse of it owne nature, is apt to spread and inlarge it selfe. It is the most naturall and kindly worke of each liuing creature, to engender a like vnto it selfe. As in nature, so is it in nurture also. An honest well-disposed man, will

*Dictores
iniquorum
idonei,
propterea
quia tales
aliquando.*

*Bonum na-
turâ sui
diffusuum.
Naturalis.
opus viuen.
gignere sibi
simile. Arift.*

will striue as much as hee can, to make others good and godly. A chaste and sober man, will endeauour to restrayne and reclayme others from wantonnesse and drunkennesse ; the like may bee said of all other vertues and vices.

The rule of Charity requires, that he, who hath beene rayfed out of the dyrt, and reskued out of the myre, should lift vp others, who lye wallowing therein. If we be once inflamed with the loue of God and godlinesse, wee shall labour to kindle the zeale of others, & set them on fire also. Bad men are, and why should not good men

men much more become,
Incendiaries.

This is the matter and effect of my gratitude, which though it may seeme to be no great matter : *For my goodnessse extendeth not to thee,* neither art thou any whit the better, for my being better any way, (the grace is thine, the good is mine alone,) yet I know it to bee very acceptable and highly pleasing vnto thee, being so louing and gracious, so covetous of mans saluation, as thou dost euuen hunger and thirst after his conuer-sion. Thou dost euuen long for our returne home, from out of those farre remote countries, where-
in

in wee haue wandred, and
spent our patrimony of
thy gifts, in wickednesse,
to the house of thy habi-
tation.

I, eu'en I that lost my
way in my pilgrimage, and
fell among theeues who
robbed me of my garment
of godlinesse, of my robe
of righteousnesse, of my
girdle of gladnesse, and
wounded mee with bitter
Arrowes, and fiery darts,
almost to death; I (I say)
being reduced into the
way againe, refreshed and
comforted, raysed and set
on horsebacke (as it were)
will teach others, careful-
ly to kepe themselues in
the right way, to shunne
idlenesse, and security,
and

and all other occasions
of sinne, to auoyde such
inconueniences , as by
wofull experience I haue
found, and felt with intol-
erable griefe.

I will teach Transgres-
sors by instruction, and I
will teach them by exam-
ple also. Men are more ef-
fectually perswaded by
the workes they see, then
by the words they heare;
by Princes acts, then by
their Edicts. I will ioyne
both precept and practice
together; my words shall
bee working words , and
my deeds shalbe speaking
deeds. Nay, I will not on-
ly teach them , by my
words, and by my deedes,
but by my writings also. I
will

*Homines
malunt ex-
empla quæ
verba. Lact.
de ver. sap.
Validior est
operis quam
oris, oratio.*

*Greg.
Regis ad
exemplum
nec sic infla-
ctere sensus
humanos e-
dicta va-
lent, ac vita
regentis.
claud.*

*Habent &
opera suum
linguam.
Author de
dupl. mar-
tyria.*

will cause my Psalmes (the webs which my restlesse soule hath wouen) to be sung in Gods Tabernacle, while I liue; & when I die, bequeath them to God his Church, to be vsed in all succeeding ages; which (I hope) will bee of some force, to mollifie and qualifie the hard and stony hearts of retchlesse and impenitent sinners.

I will vsē all the wayes I can, to teach sinners, in thy wayes, and I will endeavour to reclaimie all sorts of sinners from their euill wayes, As there bee seuerall sorts and degrees of transgressors; so I will apply my counsailes and admonitions, in seuerall kindes,

kindes, respectiuelly.

I will teach sinners of infirmity; that they yeeld not at all to the assaults and allurements of sinne; that they fight couragi-ously in that neuer-dying combate betweene the flesh and the Spirit; that in no wise they suffer them-selues to be carried away Captiues to sinne; that they let not sinne raigne, howsoeuer it will re-maine, in their mortall bo-dies. I can, and will tell them (out of knowledge and experience,) that if they giue the water pas-sage but a little, they shall not bee able to withstand the Current of their owne concupiscence; that a little
sparke

Sinne of infirmity.

Rom.6.

sparke of a wanton looke
vpon Bathsheba, bred such a
huge flame of lust in mee,
as I could not quench.
That Satan is subtile and
will cunningly insinuate
himselfe euery way ; hec will
seeke to make the
breach where thy fortifi-
cation is weakest; hec will
vndermine, if hee cannot
batter thy strongest castle;
if he see where thou my-
nest, he will countermine:
That he makes semblance
sometimes to strike at one
place, when he intends to
hit another; that now and
then he faignes to make a
retraite, when he returnes
suddenly againe, to finde
thee the more vnproui-
ded. That he is like those
Pyrates

Pyrates which alwaies carry in their shippes, flags of peace, when they intend nothing but warre; that when they hold out those flagges, their enemies may hold them for friends, and so become their prisoners; and that therefore it behoueth them to watch continually, and carefully to keepe Centinell ouer themselues, and in time of peace, more then in time of warre. The shippe that saileth, many times incures more danger when the Sea is quiet, then when stormes arise: for in the calme water, the Saylers ride without care, or dread of danger; but in time of tempest they prouide for
cuery

euery mischiefe that may
befall.

*Vitia cate-
nata inter-
sc.*

*Holco: in
lib.Sapien:.*

*Sinne of
presump-
tion.*

I will tell them, that sin-
ners are linked and chay-
ned, nexed and twisted to-
gether, so as one still draw-
eth on another, and the
lesser euer a greater; that
Satan that foule thiefe, and
old Setter, hath in each
pack of Theeues, little sins,
like little boyes, to creepe
in at the windowes, or o-
ther narrower passages, &
then open dores for grea-
ter sinners, like greater
theeues, tochter freely, &
so spoile the goodman of
the house of all goodness
& vertue, at their pleasure,

I will teach sinners of
presumption, that as God
is mercifull, so bee is iust;

that

that wee must not so remeber his mercy, as we forget his Iustice. Our Lord is sweete, but yet upright. All his wayes are mercy and truth. These bee the two feete, whereby hee walketh in his wayes; that euery sinner that will truly turne to God, must lay handfast on both these feete: for if he lay hold on mercy onely, letting passe iustice and truth, he must needes perish by presumption; If he apprehend Iustice onely, without mercy, he cannot but perish by desperation. Let him therefore kisse both these feete, that hee may, in respect of Gods iustice, retaine feare; & in respect of his mercy,

con-

*Volo te præsumere, ne
dissidas,
non præsumere, ne
torpescas.
Bern. Ep.*

87.

Psal.

Bernard.

Psal. 101.1

*Absit ut
redundan-
tia clemen-
tie cœlestis,
libidinem
faciat hu-
mane teme-
ritatis.*

*Tertul. de
panit.*

*Prauicordis
eß ideo ma-
lum esse,
quia Deus
bonus eß.
Bern. in
Cantic.*

conceive hope. I will teach them to tune their notes to my ditty ; *I will sing of mercy and iudgement:* I will not sing vnto thee of mercy alone, nor iudgement alone (O God) but mercy and iudgement ioyned together. I will teach them, what an absurd cōsequence, and vnkindly kind of reasoning it is : In as much as God is merciful, louing and long suffering, therefore I will abuse his mercy, and continue my wicked courses; I will doe what liketh my wilfull appetite; that, the Argument, in morall congruity , as well as logicall diuinity, holds strongly in the quite contrary forme ; God is graci-

gracious, and expecteth my conuersion; and the lon-
ger he expecteth, the hea-
uier will bee my punish-
ment when it commeth,
if I neglect, or rather con-
temne the riches of his pa-
tience and gentlenesse; and
therefore I ought, euен to
day, before to morrow, to
heare his voyce, and pre-
sently to accept of his vn-
deserued mercie.

Whereunto I will adde
another consideration, of
great waight and much
feare; and that is, Though
God promise pardon to
him that repents, yet hee
doth not promise repen-
tance to him that offends:
(Repentance is his gift a-
lone.) Though hee offer

M thee

*Qui pro-
mittit pœ-
nitenti ve-
niam, non
promittit
peccanti pœ-
nitentiam.
August.*

thee grace to day , thou knowest not whether hee will offer it againe to morrow ; though hee affoord thee life and memory this weeke , little doest thou know whether thou shalt enjoy these fauours the next.

Psal. 34.15

Finally , I will teach them to take my whole period together , and not to catch at one piece onely , for their aduantage , or disaduantage rither , (which is against the rules both of Law and Logicke ,) for when I haue laid ; *The eyes of the Lord are vpon the iust , and his eares are bent to heare his prayers : I adde on the other side , in the same sentence : But the face of the Lord*

Lord is against them that doe euill, to roote out their memory from off the earth.

My last Corollarie and conclusion shall be; *Blessed is the man that feareth the Lord: Therefore serue the Lord in feare, and reioyce in him with reverence.*

I will teach transgref-sors in all kindes and de-grees, that they doe not at any hand, through the ter-rour of their owne sinnes, or apprehension of Gods displeasure , either by cowardize or carelesnesse, quite despaire of Gods ab-bundant mercie. I will vse my best skill, and bestowe the most powerful perswa-sion I can deuise or find out for the purpose. I will tell

M 2 them

Psal. 2. 11.

Sinne of
Desperati-
on.

them of my Soliloquie,
and the secret conference
between me and my soule,
to this effect; Though, vn-
happy man that I am , I
haue not alone slipped,
but falne ; and not falne
onely , but falne foully
too : though I haue not
onely done much euill
carelesly; but This Euill; in
Gods sight contemptu-
ously, (This Euill, which
is a massie chaine of enor-
mous iniquities, nexed and
linked together , strongly
binding , and grieuously
burthening my soule:) yet
will I not doe worse, or ra-
ther, what is worst of all ;
I will not still adde sinne
vnto sinne ; I will not fill
vp the full measure of my
wic-

wickednesse , with that
horrible sinne of sinnes ;
I will not stab my soule (if
I may so say) with the
deadly dagger offinall im-
penitencie ; for the depth
of desperation , is the
height of impious abomi-
nation. I will not wilful-
ly wayue, and scornefully
reiect his general, free, and
gracious Pardon, proclai-
med to all penitent sinners,
without any exception or
limitation at all. His bene-
fits are infinite , endlesse,
and inestimable ; therefore
the Origen, fountaine, and
well-spring of all these fa-
uours , graces, and good-
turnes, is infinite , vnmea-
surable , and farre surpas-
sing all the compasse of

M 3 mans

mans vnderstanding. But specially, he loueth soules, which are his by a manifold interest ; created by him, when they were not; saued by him, when they were lost ; marked for his, with the stampe of his owne Image. Farre be it therefore from me to fall into that desperate resolution, which, of all other offences vpon earth, doeth most exasperate his anger, and doth depriue his diuine Maiestie of that most excellent propertie, wherin hee chiefly delighteth and glorieth, which is, his infinite and vnspeakable mercie.

I am his workmanship
*(his hands haue made me, and
fashioned*

fashioned me:) The worke-man cannot chuse but bee fauourable to his owne worke, especially so excellent and bountiful a work-man as he is, towards such a worke as man is; framed to his owne shape and like-nesse. He is my Creator, and thereby priuy to my frailety, of how brittle and weake a metall I was made. Hee is my Father, (which is the title of the greatest loue and coniunction that nature hath left to men in this world;) and therefore cannot but affect his child: His diuine Maiestie is so earnest and vehement to giue assurance in this behalfe; that being not contented to

psal. 103.

*Facile im-
petratur
quod filius
postulat.
Tertul. de
Pænit.*

Esa.49.

Tam pater
nemo, tam
pius nemo.
Tertul. de-
paenit.

represent his loue vnto vs
by the loue of a fathers
heart ; hee goeth further
yet, and protesteth that his
heart is more tender to-
wards vs, then the heart of
any mother can bee to the
onely child of her owne
wombe. *Can the mother
forget her owne infant ? if she
could , yet can I not forget or
reject thee.* Nay , he is my
heauenly Father , who in
this perfection of true fa-
therly loue, so farre excee-
deth all earthly parents
put together, as in power,
clemencie and goodnessse
he surpasseth the infirmity
of his feeble creatures; and
therefore his bowels and
entralls of tender and end-
lesse mercy , will be moo-
ued

ued (I know) in commise-
ration towards mee, vn-
faignedly returning vnto
him.

Nay, I haue yet a further
claime, and title to his graci-
ous fauour & compassi-
onate mercy, in that hee is
not only my Creator, and
Father, but my Redeemer
also. *I know* (with holy
Job) *that my Redeemer li-*
ueth; for I haue deliuered
it by his diuine instinct,
and Propheticall illumina-
tion; that hee will not
leauethe soule of his Christ in
hell, nor suffer his holy one to
see corruption. Although
this be not yet revealed to
the world by the actuall
execution and perfor-
mance thereof, yet in the
M 5 fulnesse

Job 19. 25

Psal. 16. 1

fulnesse of time, it will bee
accomplished and acted, to
the admiration of all the
earth, and the amplifica-
tion of his eternall glory.
Not his Sonne onely, but
his onely Sonne, will take
my nature vpon him, be-
come flesh of my flesh, and
bone of my bones, will
vouchsafe to bee borne of
a Virgin, descended of
mine owne race and pedi-
gree; hee will conuerse vp-
on the earth, in the simili-
tude of sinfull flesh; hee
will, in the nature and pro-
perty of man, not onely
suffer hunger and thirst,
but also all manner of in-
dignities, affronts, and dis-
graces; hee will be content
to be beaten, and buffeted,
launced,

launched, & pierced, wounded and crucified for mee, and for my sake; hee will shead his blood vpon the Crosse, as a malefactor, to satisfie Gods iustice, and to purchase my freedome from hell, and euerlasting damnation. And sithence he hath in his immutable decree giuen him, and will in his time, apparently giue him to such a shamefull death, for gayning me vnto him; how shold he not, but with him giue all things else whatsoeuer? I know and am assured, that he who beleeueth in Christ to come, hath as good and full interest in his excessive loue, and this inestimable benefit, as hee
who

Rom. 3. 32.

*Tempora
variata
sunt, non
fides. Au-
gust. in Psal.
51.*

2 Cor. 6.

Ezek. 18.

Esa. 1.

who shall beleue in him,
when and after he is come.
The times must bee chan-
ged, but it is and will bee
one and the same faith, yea
and one & the same obiect
of faith, in substance, in all
times.

His promises of par-
don, whereby he hath ob-
liged himselfe to sorrow-
full sinners, are affectio-
nate, absolute, and vnuer-
fall. First, Whosoeuer shall
depart from his wicked
wayes, & turne vnto him,
shall bee receiued of him.
Secōdly, At what time so-
euer a sinner doth repent
him of his sinne, and turne
to him, his wickednesse
shall not hurt him. Third-
ly, If your sinnes were as
red

red as scarlet, they shall be made as white as snow.

How then can I mistrust my selfe to bee excluded from this assurance of mercy, wherein all sorts of people, all kinds of sinnes, all times and seasons are comprehended? His Loue, that calls mee to repentence, is inexplicable. His Truth, and certainty of promise, is infallible. His Power of performance, is omnipotent and endlesse.

This threefold cord, or rope (which cannot bee broken) bindeth mee fast to the barre of his mercy, and will not suffer mee to slip away, or start aside, till I haue obtained full remission of all my sinnes.

Cain,

Gen.4.

August.

Job 13.15.

August. in
Psal.51.

Cain, my vnhappy precedent in murther, did more offend God, by those words; My sinne is greater, then that I can hope for pardon, then, by all his former iniquities. My confidence in this mercy is assured, and my hope invincible; therefore I resolve, though he kill mee, yet to trust in him, with holy *Job*.

I will tell such hopeless, and retchlesse persons, that my sinnes are set before them, for caution; my repentance, for imitation; that they which stand, may warily looke to their footing, that they fall not; and they that haue falne, may rise hopefully and speedi-

speedily, by contrition, and not ingulfe themselues into the depth of all detestable enormities, specially the gulfe of desperation.

I will tell them, that their vouching of my example, to extenuate, is an odious circumstance, to agrauate, such sinnes as I haue committed. So as he that shrowdes himselfe vnder this sinfull shaddow, offends, euен in that respect, in a higher degree then I did; because he wittingly propounds an unwarrantable precedent to warrant his wickednesse; wheras I fell only through frailety, without alleadging, or thinking of any such

August.
ibid.

*August. in
Psal. 51.*

such pretence or patterne.
I will tell them, that ~~Nathan~~ the Prophet was sent
to rowze me out of secu-
rity, but I am sent as a Pro-
phet to raise them to re-
pentance , and to rescue
them from desperation: I
will aduise them, that are
prone to distrust God his
abundant mercy, to heare
me cry, and cry with me; to
heare mee mourne, and
mourne with me; to heare
me wayling and weeping,
and to ioyn their teares
with mine; to heare me re-
formed, and to reioyce
with mee; that howsoeuer
they could not stay the
current of their own sins,
they stop not the torrent
of Gods mercy, after they
haue

haue sinned; that howsoeuer they could not bar sin from entring in, they exclude not hope of pardon, out of, the doores of their sinfull soules.

Hast thou sinned? Repent. Hast thou sinned a thousand times wretchedly? Repent a thousand times vnfainedly. This is the onely Oyle, that may be powred into thy wounded soule, and afflicted conscience, to reuiue, and refresh it at all times. This soueraigne falue is of power, to cure, and recover thy most incurable, and desperate sores, and diseases of sinne; yea, if thou be vpon thy death-bed, and ready to breathe out thy soule and

*Chrysost. in
Psal. 51.*

*Nec enor-
mitas cri-
minis, nec
extremitas
temporis.*

*Inter pon-
tem & fon-
tem.*

and spirit, euен at the last gaspe, feare not to repent, for that Gods mercy is not restrained, either by the enormity of Crime, or extremity of time ; and for that, betweene the bridge and the brooke (as they say) when thou art falne from the one, and not falne into the other , Gods grace may interuene , to sauе thee from downing.

Howbeit, let not this strong water, and most comfortable Cordiall of the teares of repentance, make thee negligent, to delay thy conuerſion to God ; both, because re-pentance will not come at thy becke and call, (being by custome habituated in

in sinne;) and because also, though true repentance be neuer too late, yet late repentance is seldome true, and such as it should be: but let it onely reuiue and animate thy confidence in Gods bottomlesse mercy, if, and when thou art in the greatest straights, and come to the last exigent, to preserue thee from vtterly fainting, and falling into the deadly swoone of desperation.

*Sera pœnitentia, raro
vera.*

*The impious persons, or sinners shill bee conuer-
ted vnto thee. I doe not,
I may not, say, I will
conuert sinners vnto thee;
for conuersion of sin-
ners, is a peculiar be-
longing to thine owne Ju-
risdiction.*

risdiction; a case reserued
to thy power alone; a
branch of thy Prerogatiue
and honour, which thou
wilt not impart to any o-
ther. Well I may plant by
my instructions and admo-
nitions; I may water by
my practice and example:
but it is the influence of
thy grace, that must giue
the increase. I will by the
assistance of thy Spirit, do
my best and vttermost in-
deauour, with fidelity and
diligence ministerially to
helpe, and co-operate with
thee the prime Agent and
principall Efficient in this
most difficult and impor-
tant affaire: for a greater
businesse it is to regene-
rate, then to create; to
build

build a new house vpon a false and rotten foundati-
on, then it was to erect the first Fabricke. And I hold
my selfe the more obliged to this seruice, because I
haue not only scandalized thine owne people, the
Iewes, by my heathenish iniquities; but I haue cau-
sed thy holy name to be blasphemed among the
Gentiles also. For mee thinkes, I heare thine own
people whispering and murmuring among them-
selues, in this sort; If this King and Prophet did be-
leeue what hee pretends and professes, his behau-
our would be futable to his belief; his actions an-
swerable to his professi-
on;

on; his words and deeds would better tune together, and not make such a harsh discord as they doe. Surely, sithence workes are surer testimonies then words, of our hearts affections, we may iustly conceiue, that hee vseth Religion only, as a stalking horse, to serue the turne for policie and worldly respects, that he thinkes and layes in his hart, though not with his mouth, *There is no God.*

The Gentiles, on the other side, who are Aliens from God his couenant, & strangers to the Commonwealth of *Israel*, methinks, I heare them boldly, and broadly speaking to this effect:

effect: That King that seekes by all meanes, both of prowesse, & policie, to reduce vs vnder his obedience, to the worship of his God, and the embracing of his Religion, we see how hee carries himselfe; wee can discerne by our light, that he violates the law of nature imprinted in all mens harts; that he shamelesly defiles the beds of his Subiects, and kills them cruelly and treacherously, at his pleasure, to attaine his lustfull desires. Wee will be still irreligious, rather, of no religion, then his religion; wee will submit our selues to any Princes yoke; we will fall into any mans hands, rather then his.

To

To make amends for these faults, and to repaire these ruines, I will teach at home and abroad, Iewes and Gentiles, such as erre either in Religion, or conuersation, the wayes of God and godlinesse, by instruction, by discipline, by example ; what hath fallen to the ground by my euill , I will build vp again by my good demeanour ; my light shall so shine before Domestickes & Forreigners ; before mine owne Subiects, and before others, both Princes & people, as they shall glorifie the God of Israel , they shall beleue and say , *Great is the Lord, and worthy to be serued above all*

Psal. 48. 1.
& 95.3.

all gods ; Blessed is the Lord,
euен the God of Israel for
euer.

14 Deliuer me from bloud
guiltnesse, O Lord, thou that
art the God of my saluation.

A Mong all my sinnes,
which are *sans* number, & many of them hei-
nous in their quality ; this
horrible and crying sinne
of murder lyeth heauiest
vpon my distressed soule,
in the generall muster of
my sinnes ; the shedding of
so much innocent bloud,
makes the most fearefull
and hideous apparition to
my tormented conscience.
In regard whereof I cry
out, Deliuer me, not from

N bloud,

bloud, but from blouds, in
the plurall number.

Verse 2.

I begged first indefinitely, that God would cleane me from mine ini-
quities; then, that hee would blot out all my
transgressions vniuersally. I presented and iterated
this petition in humility and faith, knowing that
my prayers, if they were not so accompanied, could
not preuaile. Howbeit, because this sinne seemes
so enormous, so exorbitant, that it can hardly be
comprized and inuolued in the generality of all my
sinnes ; I send vp a single petition as a speciall mes-
senger for more surety, in
no other errand, but to sol-
licite

Verse 9.

licite at the Court of Heauen, that this grieuous, this bloudy sinne, may be not onely necessarily implied and infolded, but expressely named and specified in my generall and gracious pardon.

Thou diddest in thy Leuiticall Law forbid thy people to eate any flesh, with the bloud thereof (*whatsoeuer soule eateth any manner of bloud of Fowle, or Beast, that soule shall be cut off from the people*) that thou mightest make them so much the more to abhor the bloud of man, wherein his life consisteth.

Deliuer mee (O God) from the guilt of that bloud which I haue spilt

N 2 by

Leuit.7.26

27.

by the slaughter of Cap-
taine *Priah*, and so many
Souldiers vnder his com-
maund, from the punish-
ment of that sinne threat-
ned by *Nathan*, (that bloud
should not depart from
my house) and finally from
future bloud, that I may
neuer embrew my hands
in bloud hereafter.

The teares of those
widdowes, whose hus-
bands were slaine in that
disastrous assault made at
Rabbah; the cryes of those
children, whose Fathers
then lost their liues; haue
mounted vp to heauen, do
frame my Enditement, and
make my Processe against
me before thy Tribunall,
and doe call instantly for
judge-

judgement, according to
the iust law of Retaliacion;
*He that sheddeth mans bloud,
his bloud shall be shed.*

Wherefore, that I may
the sooner obtaine my par-
don in such latitude as I
desire it, I doe re-enforce
my prayer with all man-
ner of zeale and earnest-
nesse. Deliuer me, O God,
thou that art the God of
my saluation. I double thy
Name, when I tender this
single supplication, hoping
by my affectionate insinua-
tion, and vehement compel-
lation, to draw thy graci-
ous compassion towards
me: I take hold of thee, as it
were, with both my hands:
I cry incessantly for par-
don of this sin, which cries

N 3 so

Psal.3.8.

so eagerly in thine eares
for vengeance against me.

Thou God of my saluation.
I said elsewhere, that salua-
tion is the Lords, because
it can flow from no other
fountaine; but here I desire
to apply it particularly, to
draw the water to mine
owne Mill, and to appro-
priate it, as it were, wholly
to my selfe. Thou art
of that gracious nature, as
wee cannot better please
thee, then by challenging
a speciall interest in thy
loue, by assuring our selues
that thou art ours: so that
howsoeuer our premisses
be generall for remission of
sins, our conclusion must
be speciall, proper, and pe-
culiar: *Thou art my God, and
the*

the God of my saluation.

I will sing ioyfully, or aloud
of thy Righteousnesse.] The
satisfaction should be an-
swerable to the trespass
done, and the retribution
to the benefit receiued,
in some proportion. As
to a greater sinne, a dee-
per repentance is due; so
for a more bountiful fauor,
a larger returne of thanke-
fulness is, (of congruence)
required. I haue grieued
beyond measure for my
bloody sinne; for the ine-
stimable benefit of my free
pardon, I know not what
to render againe. In briefe,
I can returne nothing but
praises and thankes; (a
poore requitall for so rich
a mercy:) But sithence I

N 4 can

can yeeld no better, no other ; it is meete I should improoue this , and set it forth to the vtmost aduantage. Wherefore I will sing ioyfully, with a liuely spirit , with a cheerefull heart, I will sing *vocalissimè Alleluia.* My tongue shall become a Trumpet of thy praises, which shall sound them out lustily and loudly : I will bestow all my breath and strength in proclayming thine honour: I will become a chiefe Chanter: I will eleuate the note in the highest straine; I will so chant out thy praises , as thou shalt take notice of it abundantly, and so, as the noyse may be heard, not only in my priuate

uate Chappell, or Oratory, but in the chiefe Cathedrall Churches, in the greatest congregations on Earth, yea, euен in the blessed Synode of Angels and Saints in heauen. Nay, I will not onely sing my selfe, but I will call in others also to make vp a full Quire : *O come, let vs sing loudly, let vs heartily rejoice, &c.*

Psal.95.

Thy righteousness, that is, Thy faithfulnes and truth, in accomplishment of thy gracious promises to such, as truly and sincerely repent, and humbly & hopefully craue pardon for their sinnes: for true iustice doth much consist in the due performance of pro-

N 5 mises.

*Debitorem
se fecit, deus
non accipi-
endo, sed
promitten-
do, nemo,
&c.*

Augus.

Psal. 25.10.

mises. Thou thy selfe hast made thy selfe our debtor, not by receiuing from vs. but by promising to vs. Noman can say vnto thee, Render, Lord, what thou hast receiued: but euery man may, and must say; Performe, O Lord, what thou hast promised.

*All thy waies are mercy
and truth; Mercy, whereby
thou forgiuest sinners, and
Truth, whereby thou ma-
kest good thy promises. O
then, how happy are the
people, whose God is the
Lord, who by his free pro-
mise is become their faith-
full debtor, and whose iu-
stice giues assurance of his
mercy, whose mercy and
truth are met together,
and*

and whose righteousnesse
and peace haue kissed each
other ! So as by a reuerent
confidence , and a holy
kinde of boldnesse, I may
euен challenge thee in this
case, not by the worth of
my repentance, but by the
validity of thy promise,
not to lay my sinnes to my
charge ; bee they neuer so
many , neuer so great , I
may pleade my interest in
the death of my Sauiour,
and in thy faithfull pro-
mise , and free pardon, to
this effect:

O my God, thou that
art the God of my saluati-
on; it is agreeable to di-
uine and humane iustice,
to keepe promise, to per-
forme couenant. In the

new

new and sacred couenant,
it is the Article of *In primis*
(as they say) that *thou wilt
forgiue the sinnes of thy people:
& remember their iniquities
no more.* Make good then
thy word, and full agree-
ment, really and effectually.
It stands not with thy
iustice to exact twice one
and the same debt of mee.
My fuerty and elder Bro-
ther Christ Iesus, hath pai-
ed the debt which I owed,
hath suffered the punish-
ment which I deserued:
wherefore enter not into
iudgement with thy vn-
worthy seruant, O Lord;
but for the merit of his
death and passion, accep-
ted by thee; with free con-
sent, for full satisfaction,
let

let me be acquitted and discharged of all my transgressions whatsoeuer. I will rely and repose my selfe securely, vpon thy word and promise, because thou hast ratified and confirmed it with an oath, with a solemne oath. Thou hast sworne by thy selfe, (because there is no greater to sweare by) by thy holiness; the Lord *Iehouah* sware vnto *Daniel*; Truth, that is, a true oath, a faithful promise: or Truth, that is, God sware vnto *Daniel*; *He will not turne away the face of his Anoynted, his seed shall indure for euer:* thou hast sworne by thy life; *I will not the death of a sinner, if he repent, he shall liue.*

*Psal. 132.
11.*

*Ezech. 33.
11.*

*O nos fæli-
cis quorum
causâ De-
us iurat!
O nos mi-
serimos, si
nec Deo,
&c. Tertul.
de; ænit.*

liue. Oh happy people, for whose cause thou vouchsafest to sweare ! Oh most miserable wretches, if we beleue thee not when thou swearest ! Thy word (O Lord) is an oath in it selfe and of it selfe, (so faithfull thou art) but to giue vs full security , thou dost condescend to our capacity and infirmity, thou makest assurance to men , after the manner of men (with whom , a promise clothed with an oath , seemes of greater strength and validity, then a bare and naked word) and therefore out of abundance of thy loue, dost vse a protestation, or adiuration(otherwise needless) to remoue

remooue out of our incre-
dulous hearts, all distrust,
and colour of dubitation.

15 *Open thou my lips, O
Lord, and, &c.*

Bvt I haue bcene too forward (now I thinke of it) to engage my selfe, so deepeley, to sing ioyfullly, and sound loudly thy righteousnesse. I confess I haue promised more thē I can performe; I haue assumed and presumed, to doe that which is out of my power, vnlesse thou(O Lord) bee pleased, by thy gracious fauour, to enable me for accomplishment thereof. It is gracefull to me to shew my sefe gratefull

full to thee ; yea, it is iust,
that for the singular bene-
fit of thy Iustice, in perfor-
ming promised and vnde-
serued mercies, I should
render all possible thanks,
and returne all manner of
pryses, vnto thee; but this
I am not able to make
good, without thy good-
nesse. As I could not re-
pent, nor beleuee ; so nei-
ther can I yeeld thankes or
pryses, but by thy gifts &
grace alone.

I am blinde, and cannot
see; deafe, & cannot heare;
dumbe, and cannot speake
thy wonders, thy words,
thy praises, vnlesse thou o-
pen mine eyes, cares, and
lips. It is thou alone that
must speake in mee, that
must

must worke in mee, both
to will and to do, nay, thou
must do in me, and for me,
what thou requirest to be
done by me; else it will be
vnsaid, and vndone; thou
must be all in all to mee,
else all will be nothing.

Who is hee among the
sonnes of *Adam*, that can-
not sing and say any thing
that is euill, by his owne
power and will, by Satans
instigation, (howbeit, not
without God his permis-
sion) that cannot speake vaine
and wicked words, that
cannot sing wanton and ri-
bald songs, scandalous and
scurrilous libels, that can-
not blasphemee thee, flan-
der his neighbours, that
cannot flatter his superi-
ours

ours basely, lye to his equals cunningly, reproach his inferiours scornefully; that cannot say and vnsay, sweare and forswere, and what not? *But it is a good thing to sing praises to thee;* That he cannot do, nor say ought else that is good, unlesse thou put the thoughts into his heart, and the words into his mouth. Wherefore open thou my lips, O Lord, circumcise them, vnty the strings of my tongue, and then, (not before) my mouth shall shew forth thy prayse, *My lips shall speake thy praise, when thou hast taught me thy statutes.*

It is possible for a man, that is stirred vp and preuented

uented by thy grace, to
thinke and conceiue well,
what is to be said: but to
utter & deliuer that well,
is a further blessing, and re-
quires a new supply and
helpe of grace, for guiding
and gouerning the tongue,
in that behalfe. Nay, there
is yet a further and subse-
quent grace required, to
take a fit occasion and op-
portunity, seasonably to
utter what is well concei-
ued and digested, both in
regard of the speaker and
hearers, that all interueni-
ent impediments may bee
re:nowed and taken away.
And in our case, this is the
more requisite, because
our prayers and prayses
commonly goe together

(as)

(as is meete) so as at one
and the same time, we are,
both to encounter Satan
(who is then most busie to
distract and disturbe vs,) and
God himselfe, to
whome by the feruent im-
portunity of our prayers,
we must offer a kinde of
violence, as *Jacob* did, when
he was said to haue wrast-
led with thee.

Wherefore there is re-
quired a long Chayne, fa-
stened by many seuerall
linckes of grace, to binde
together this blessed
worke, of setting forth
thy iust and due prayses.

*My mouth shall shew forth
thy praise,]* not onely in
Psalmes and Hymnes, with
all manner of Iubilation,
but

but in the instruction, admonition and correction of wicked and impious ones, and the reduction of them to thy law and lore. Nay, I will play the Advocate, & open my mouth for widdowes, orphanes, and other miserable creatures, such as are tongue-tyed and cannot, as are ouer-awed, and dare not speake for themselues. I will in earnest and effectuall manner recommend the care and protection of them also, to all my subordinate Magistrates and Ministers. He that speakes for such Clients, may bee said to be thine owne mouth, because thou art the Patron of all those
that

that are oppressed, for want of assistance and defence, and men vndertake their causes by thy speciall assignement and depuration, which redounds to thy prayse and glory, in an extraordinary manner.

True it is, that the thankfulnesse of the heart, is the heart of thankfulness; there is the well-spring. The heart, as a King, commands this duty to bee done; the tongue, like an Herald, sounds the Trumpet. As the heart is the hart, & the tongue the trumpet; so the life, is the life of thankfulness, it must be acted indeede, as well as proclaimed with the mouth.

mouth. Then will the tune
be perfect, when there is a
true confort, betweene the
heart, and the tongue, and
the deede. The thankes
and prayses must bee cor-
diall, vocall, and reall, all
together.

I doe sometimes, in con-
templation and admirati-
on of thy wonderfull bles-
sings & bountiful fauours,
wherewith thou hast la-
den my soule (as it were)
breake out into this exclama-
tion and interrogation;

*Quid retribuam? What shall
I render to thee, Lord, for all
thy mercies?* In an amazed
astonishment, when I can
giue my selfe no satisfac-
tory answere, knowing, that
all I can doe, is lesse then
nothing,

*Quid retri-
buam.
Psal. 116.
12.*

*Inuenit
quasi ali-
quid. Aug.*

nothing, in comparison of what thou hast done to me, or I should and would doe to thee ; yet thinking that I finde (as it were) something, I resolute to make some shew of returne at least, and to take the Cup of saluation, or of health, and call vpon the name of *Iehouah*, according to the custome of our Church and people, who for benefits receiued, vse to offer peace or thankeofferings, whereof they eate and rejoyce before the Lord, and at their banquets take vp the Cup of wine, in their hands, and blesse God (called thereupon, The Cup of Blessing.)

*ai . job nro i li
When*

When I seeke seriously what I might render vnto thee, I finde nothing but what is thine already, and therfore I must desire thee to giue mee, to giue thee, & when all is done, I must giue thee of thine own, els I can giue thee nothing.

For who hath preuented thee, or beene aforehand with thee? Who hath giuen thee first? Wherefore, when the question is pursued and pressed yet further, who hath giuen me this Cup of saluation? I must ingeniously confess, that euen thou hast furnished mee with this kinde of retribution, I cannot make this good without thy goodness; I cannot praise thee,

Job 22. 2.

1 Cor. 4.7.

O vnlesse,

Psal 103.

vnlesse thou open my lips
with the key of thy grace,
and tune my tongue and
voyce to sing ; *Praise thou
the Lord, &c. O my soule.*

I haue nothing of mine
ownto giue but my sin, and
that may not be presented
vnto thee. My sin is mine
indeed, and not thine, (I
haue the full interest and
ownership therof.) What-
soeuer I haue else is thine,
and not mine, thou art the
sole Author and propri-
etary thereof. Mine is on-
ly the fruition and vse by
thy permission, and as a
Tenant at will. I am but
instrumentum animatum, a
meere instrument, liuing
by thy breath.

*Thou must open my lips,
else*

else my mouth cannot vt-
ter thy praises. The very
sound and voyce in me, is
thine, I am but the Eccho
to resound and returne it
againe. As the Riuers flow
from the the sea, and re-
flow backe into it : so euen
thy praises must come
from thy gracc, to set forth
thy glory.

*Thou desirest not sacrifice,
else would I giue it, or had gi-
uen it.]* In regard of the
heauy burthen of many
sins, oppressing my soule,
and the feareful apprehen-
sion of thy iust indignati-
on conceiued against me,
to ease and free my selfe,
to appease and please thee,
what would I not doe?
what would I not suffer?

O 2 what

what would I not offer? But I haue nothing whereby I might redeeme thy fauour towards mee. For if I had Mountaines of Gold, if I had Riuers of Oyle, if I had tenne thousand sacrifices to bestow vpon thee, it booted mee nothing; they are all thine owne already; and besides, thou makest not account or esteeme of any of these things at all, which I doe not deliuer to disallow, or altogether disvalue all kinde of Sacrificcs, by Slaughter of Beasts and Birds, appointed by thee, and prescribed by thine owne Law ; but because these are signes onely, and representations to the weake

weake capacities of mortall men, of that reall, effectuall, renowned, and eternall sacrifice, once to be offered for the redemption of mankinde. I know (O Lord) by the illumination of thy holy Spirit, that it is an inward and internall, not an outward or externall sacrifice, which thou (being a spirit) delightest in: Thou lookest vpon the heart, and pious affections thereof alone.

I conceiue, that to draw thine owne people from the superstitious Idolatry whereunto the Gentiles (through the blindness of their vnderstanding, and the delusions of Satan) were so prone, and so

O 3 much

*Tertull.
cont. Mar
cio.*

much addicted, and to teach them to embrace such worship of thee, as thou shouldest prescribe, not themselues deuise, thou hast instituted sundry kindes of sacrifices, vpon seuerall occasions to be offered vnto thee, with an indulgent respect to our infirmity, (who being carnall, delight in outward shewes, without which wee cannot so easily comprehend those inward seruices and spirituall duties, to bee performed by vs) and euer with relation to the true substance of the hearts affections, to be erected, and consecrated wholly to thine honour.

For thou hast not required

red or exacted these sacrifices for thy selfe. Thou wouldest not drinke the bloud of Bulls and Goats. The eternall God doth neither hunger nor thirst, &c. But a single and sincere minde fearing God, of those that offer such things as they haue from thee, is a sweet smelling and well-pleasing sacrifice to thee, by thy gracious acceptation: who dost not so much regard the thing that is done, in this kinde, as the minde wherewith it is done, and the end wherfore it is done, to wit, thine owne glory.

Thou dost not respect the shadow, but the substance; not the shel, but the

O 4 kernell;

Psal. 50.

kernell; not the chaffe, but the corne ; not the signe, but the thing signified. At least thou doest not esteem the type without the truth, nor the figure in any degree of comparison, with that which is represented thereby, and therewith to be presented vnto thee, that is, a broken heart.

The sacrifices of God (in the plurall number) because this one is many sacrifices, this one is all the sacrifices that thou expectest at our hands.

A broken heart, a contrite spirit, (diuers words importing one and the same thing) is a heart wounded, a spirit dejected and perplexed with the sight

sight and sense of sin committed, mourning and melting into teares , through the remorse of conscience, grieuously lamenting that it was so wretched and wicked, as gracelessly and vngratefully to reiect the iust lawes of so powerfull a Judge, and to neglect the kinde inuitations of so pitifull a Father, and all for a little vaine, idle, foolish, frothy, and fruitlesse pleasure, which was mingled with bitternesse in that little time , wherein it was so greedily pursued , and pleasingly enioyed.

Now, herein doth thy gracious goodnessse wonderfully shew and set forth it selfe, that thou not only

O 5 vouch-

vouchsafest to teach vs
what to doe, and what to
say, how to direct our acti-
ons, and frame our suppli-
cations, that, both in word
and deed, wee may please
thee; but also whē we haue
offēded & displeased thee,
to tell vs how to pacifie
and appease thee againe;
The Sacrifices of God are, &c.

Nay further, thou dost
not require such a sacri-
fice, as must be procured
and purchased from a-
broad, with much care and
cost, farre fetcht and deare
bought (as they say) but
such a sacrifice as we haue,
or may haue, in our owne
bosomes. *Nihil à te extrā
te quæritur:* Thou requirest
nothing from mee, but
what

what is within mee.

Beyond all this, thou doest vs the honour, and trustest vs, with the office of Priests that wee may be sure to see this Sacrifice duly performed. We must offer vp our hearts, in humility & contrition (which is our only liuing and vnbloody sacrifice) daily and continually to thee.

Euery man as a consecrated Priest, hath a victime within him, to offer the franke-Incense that must be put vpon the Altar, in his owne bowells; in his owne heart, a Sacrifice, that is of force, to moue and winne thee to compassion, he neede not seeke
for

Intra habeo victimam. Aug. in Psal.

for a beast abroade to
slaughter, and burne to
ashes, he hath within him-
selfe, that hee may and
should kill. He may slay sin,
he may mortify his earth-
ly members, he may strike
with the hammer of sound
repentance, vpon the hard
Anuile of his stony heart,
till it be mollified, bruised,
and brayed to pieces, and
then it will be thy time &
turne (as it is thy greatest
honour,) to binde vp and
heale the wounded and
broken hearted.) Hee may
kill and sacrifice to thee,
his Bull of pride, his Goat
of lasciuiousnesse , his
Ramme of stubbornenes ,
his Birds of flying and
wandering imaginations,
and

and so the rest of his carnall & sensuall affections which being beastly, doe turne men into beasts, defacing that Image of thee, wherein they were created to holinesse, and righteousnesse ; The morall whereof, is this ; He may, in a life of vertue and piety offer vp, the death of his vices & iniquities to thee.

He that repents his sins, doth chide and braule, quarrell and brabble, hee doth expostulate and fall out with himselfe, in this tune ; Oh vnhappy wretch, why wouldest, how couldest thou, so basely stoope, to the lure of fleshly wantonnesse, of wordly profit, of spitefull reuenge, of trecherous

*Omnis quæ
pænitet,
rixatur se-
cum. Aug.
in Psal.33.*

trecherous infidelity? how couldest thou be induced to sell thine inheritance for a messe of Pottage, thy cuer during treasure in heauen, for a little flitting and vnconstant trash of the world? What fruite hast thou now of tasting the forbidden fruite, of enjoying those sinfull and momentany pleasures, whereof thou art so much ashamed? was not the terrible voice of the Law, thundring out hell and damnation, of power to fright thee from rebellion, were not the sweete promises of the Gospell, of force to inuite thee to the true and constant seruice of God?

Nay, beyond chiding
and

and brauling, a true penitent, must chastise and punish himselfe. Thy Iustice, O God, although it be fully satisfied, by that allsufficient obedience and propitiatory Sacrifice of the Lambe, slaine from the beginning of the world, yet as a fruite of our repentence, expects from vs a holy reuenge vpon our selues. We must iudge our selues, that wee bee not iudged, and least our iudgements become fruitlesse and elusory. We must put them in execution, seuerely, without pitty, or partiality. Let vs therefore preuent his face of Maiesty, his countenance of Authority, by confession,
(which

*Peccatores,
vindicate,
exige de te
paenas, cru-
ciate ipsum,
&c. Aug.
in Ps. 140*

*currat pœ-
nitentia ne
precurrat
sententia.
Cbris.*

(wich confession, is a profession of forsaking our former faults.) The Judge we cannot, the iudgement we may preuent, if we take the opportunity, and repent truly and timely of our sinnes, thou wilt mercifully and graciously repent thee of the iudgements, denounced & doomed against vs. Therefore it behoueth euery man, to keepe a Court at home, and therin to sit, as chiefe justice, to indict and arraigne himself at the barre of his owne conscience, & where he findes the fault, there to inflict punishment. In as much as at these Assizes, the heart must needs be found the greatest

greatest offender, because from the heart doth flow, all vaine and sinfull imaginations, all idle and wicked words, all lewde and scandalous actions; let him doe Iustice vpon his heart, in the first place, let him correct the pride of it, by humiliation, the wantonnesse of it, by contrition, the iolity of it by sorrow, the stubbornenesse of it by weeeping, the gluttony of it by fasting, the couetousnesse of it by almes-giuing; and so according to the rule of Physicke, cure each contrary by his contrary affection.

The physicke must bee applied to that part of the body, which is ill affected,
the

the value laid vpon the place that is sore. Where the sinne breedes & swels, there must the sinner cut and launce. He must pricke his heart to the quicke, and let out store of teares, as the former, and latter rayne. As our hearts haue beene fatted and pampered(as it were) with sinne; so they should grow leane and meagre againe, by sorrow for sinne.

*In quantum
tibi non pe-
percens, in
tanum tibi
Deus par-
cet. Tertul.
de paenit.*

Looke how much the lesse I spare my selfe, so much the more wilt thou spare me. My repentance doth in a sort execute thy vengeance, and with a temporall vexation, doth preuent and auoide thine eternall damnation, by casting

sting me downe, it lifts me vp, by making me vgly in mine own, it presents me pure in thine eyes, by accusing, it doth excuse, by condemning, it doth acquite me.

It is a kind of vnhappinesse, to be seared and cauterized with an hot yron, and fretted with an eating powder; but those meanes and medicines, which doe cure by sharpenesse and sowernesse, by the benefit which they procure, doe excuse their distastfulnes, and by the succeeding profit, do allay the present paine.

By sin, thy spirit takes occasiō to increase grace, not by the nature of sinne, but
by

by the soueraignety of that spirit, which euen of sinnes makes a plaister against sin. For I being as sicke of sorrow as of sinne, may hopefully resort to thee, the Phyſitian of my soule, whose end of comming into the world is, to cure the sicke, especially ſuch as feele themſelues ſicke, even at the heart.

Exod. 32.

I must breake my golden Calfe, that is, any idoll of finne, which my corrupt heart doth ſerue and worship, I must burne it with zeale, and with contrition grinde it to powder, and then ſtrowing it vpon the water of tearcs, drinke it vp againe. By this thy gracious meanes, an

Antidote

Antidote will bee drawne
out of poyson, the oyle
will cure the bitings of
Scorpions, the worme wil
gnaw the wood, the moth
the cloth that bred it, the
very excrements of my
sinfull soule, like dung
and mannor, will fatten
and make it fruitefull in
goodnesse.

The hunted and wounded Hart, by eating of an herbe knows how to helpe and heale himselfe, and to make the arrow that pierced his ribbes, to fall to the ground.

The Swallow when she hath put out the eyes of her young ones; knowes by an herbe of her owne name, how to restore their sight

*Tertul.de
paeniten.*

*Didam-
num.*

sight againe.

Thy herbe of grace, the iuyce whereof, is our re-pentance, doth expell the fiery darts of Sathan shor by sinne into our soules, and this eye-salue doth cause vs though neuer so much blinded with sinne, to see, both our error, in comitting, and thy mercy in pardoning our offences.

The most powerfull rhetorickē, to mooue thee to pitty, is repentence, and the most delightfull Musickē in thine eares, is that dolefull ditty, tuned to a trembling tongue and a quauering voyce, *peccavi in cælum, &c.* Against thee, against thee onely, I haue offended.

offended.

The string bends the strongest bowe, the fire mollifies the hardest steel, the Goates blood breakes euen the Adamant; I hope my harts humble and melting repentance, will appease thy hottest and heaviest indignation conceiuued against me.

The most worne and torne linnen, by contusion and grinding in the Mill, makes smooth and white paper. Euen so, my most base and rotten ragges of vanity and wickednesse, by true contrition (with thy benediction) will produce a cleane heart, and renew a right spirit within mee. The corruption and con-

sump-

*Neruo cur-
uabitur ar-
cus. Igne
Chalibis.
Adamas,
Sanguine,
corde Deus.
Mantuan.*

sumption of the one, will prooue the generation or regeneration of the other.

To sacrifice & to kill, are expressed by one and the same word, in holy writ, because euery sacrifice was slaine in thy Leuiticall lawe, but this breaking of my heart, and offering my body in sacrifice to thee, is an Euangelicall sacrifice, because therin (which may seeme strange) the sacrifice is slaine, and yet liueth: For it is my faith, not my death, which thou seekest, thou thirstest for my holy desires, not my polluted blood, thou art appeased with my willingness to renounce the world, not with my departure out of the

*Hoftia ma-
ctatur &
vinit. cry-
sol. in 12.
Rom.*

the world. This was *Abram* the Father of all thy faithfull ones, his sacrifice, which thou requireddest of him. For what did *Abraham*, but offer his owne body in his Son? What didst thou require of him but his Faith, who, as thou diddest command his Sonne to be offered, so thou wouldest not suffer him to be killed. I hold it a wise and an aduantageous course in any man, to dye to sinne that hee may liue to righteousnesse, to mortifie the old man, that hee may bee quickened in the new, to dye daily, that hee may liue eternally. Wherefore I will dye, that I may not dye, I will

*Sicut of-
ferri iussit
sic non per-
missit occi-
di. Chrysol.*

P wound

wound my hart with temporary contrition, that I may auoyde the deadly wounds of Sathan, who desires my euerlasting destruction. I will liue a dying life, that I may not dye a liuing death: *For thy sake are we killed all the day long, and right deare in thy fight is this death of thy Saints.* Here I can bee contented to stirre vp an holy emulation betweene those that thus dye, and such as are stoned, burned, or otherwise done to death for defence of thine honor and testimony of thy trueth, who, by excellency are termed Martyrs. These dye but once, and at once, their paine is soone past, but

*Cyprian. de
dupl.marty-
rio.*

but the other dye a linge-
ring death, they dye daily
and continually. It is ac-
counted a mittigation of
cruelty, and a kind of mer-
cy, to put men to death
quickely. This Martyr-
dome of mortification,
God doth highly prize,
without that other, which
is by effusion of blood;
this must goe before that,
and that without this, is of
no worth, nor deserues
the name of Martyrdome
at all. Whose Martyrdome
shall I dare to compare,
with the various, hideous
and tedious sufferings of
holy *Job*? The best is; this
contention for immortali-
tie, will not onely be mor-
tall, but soone at an end.

Genus
quoddam
misericor-
dia cito
occide-
re. Seneca.
Morsque
minus paenā
quam mora
moris ba-
bet. Maxim
Eleg.
Non Mar
tyrium Sola
sanguinis
effusio con-
summat nec
solam dat
Palmam,
exustio illa
flammarū.
Multii du-
cunt Mar-
tyrium, in
lelio Aug.
Auth. de
dupl. Mar-
tyr.

The Martyrs of both sorts
(so I tearme them, because
they dye in, and for thee)
shall haue fulnesse of feli-
city to satiate their largest
desires, for they both shall
haue, both, icy without
measure, and life without
end, they shall both enjoy
abundance of pleasures, at
thy right hand for euer-
more.

The summe of all is, I
must drench and drowne
my sinnes, and the corrupt
affections of my wicked
heart, in the sea of sorrow-
full repentance, and then
my soule will nimblly and
swiflty swim to the land of
promise, and hauen of hap-
pineſſe.

They that will offer
this

this sacrifice, their hearts must fall from the high mountaine of pride, downe into the lowest valley of humiliation, and they must bee bruised with the fall, & pained with the bruise. I will present an humble, bruised, and sorrowfull heart vnto thee.

Thou, O Lord, art nigh to them that are of a contrite spirit, who speake to thee, in bitternesse their soule, who crye like the Draggon and Ostriche, for grieve of their sinnes committed. They who cry, *De profundis*, out of the deepe, are not in the deepe their very crye reares and raises them vp. Thine eare is within mans heart, thou

Iob 30.29.

*Augustin
Psal.*

Psal. 32.

perceuest the hearts first
relenting, before it come
to the tongues relating. I
did purpose, and say, with-
in my selfe, *I will confessē my*
sinne; and thou tookest
notice thereof, and for-
gauest the iniquity of my
sinne.

Esay 37.

Thus saith the High and
lofty One, that inhabiteth eter-
nity, whose Name is holy, I
dwell in the High and holy
place, with whom? with
him that is of a contrite and
humble spirit, to what end?
to reuine the spirit of the hum-
ble, and to reuine the heart of
the contrite ones.

Thou wilt not despise,
nay, thou wilt highly
prize, graciously receiue,
cheere and comfort thou
wilt

wilt giue them beauty for
ashes, the oyle of ioy for
mourning, the garment of
gladnesse, for the spirit of
heauinessse. As a bone in
the arme, or legge once
broken, and being well set
againe, growes stronger
then if it had neuer beene
broken: so our hearts, be-
ing well and soundly hea-
led by true repentance, of
the sores and bruisles of
sinne, become more firme
and stable then euer they
were before. Thus my
foule fall becomes *fælix*
culpa, I am after a sort hap-
py in my vnhappinesse, for
out of my great misery,
through thy greatest mer-
cy, a greater happinesse
doth arise, then euer I

Esay 61.3.

*Firmior est
fides quam
reponit pæ-
nitentia,
Lactan de
iusti.lib.5.*

felt before.

18 *O be fauourable to Sion, for thy good pleasure.*

HEE that prayes to thee, must not pray for himselfe alone. Howsoeuér hee beginne with prayer for himselfe (when he hath gained some interest in thee for himselfe, hee may the sooner pruaile for others) hee must end with prayer for thy Church, hee must not end till hee haue recommended the whole Church in his prayers vnto thee. He that is a liuely and feeling member of that mysticall body, whereof thy Christ is the head, must pray for the

the whole body. As in the naturall body the heart feeles the akeing of the head, and the head the oppression of the heart, the heart and head both doe resent a fellon in one of the fingers, and the gowt in one of the toes, the stomacke sympathizeth with the braine, and the braine with the stomacke; so, and much more is it in the mysticall body. True Christians are like those Twynnes, who are reported to haue wept and laughed, slept and waked, liued and dyed together. They must weepe with them that weepe, mourne with those that lament, suffer hunger, thirst, nakednesse,

kednesse, and imprisonment, with others their brethren afflicted with such crosses, participate with them in all their miseries and aduersities what soeuer. Captaine *Vriah* mine honest seruant could say ; The Arke, and *Israel*, and *Judah* abide in Tents, and my Lord *Ioab*, and the seruants of my Lord are incamped in the open field ; and shall I then goe into my house to eate and drinke, and lye with my Wife : While they are in ieopardy, I cannot be in iollity ; while they liue in feare, I cannot enjoy security.

Wherfore be fauourable to *Sion*, to thy Church and

and chosen ; I being one of them, must abide one and the same fortune and condition with them.

This is that vniion of the Saints in thy Christ, that communion of them among themselues , which cannot easily bee comprehended, much lesse fully expressed, and yet must it bee constantly belieued, and will be in some measure continuallly resented..

The Church is represented by the name of *Sion*. *Sion* the holy Mountaine in *Hierusalem*, which thou louest, from whence thy lawe should come, and where thou wilt dwell for euer. *Iehouah* hath chosen

Sion.

Psal. 132.
14.

*Sion, and desired it for his
seate, and said, This is my
rest, here will I sit, euen to
perpetuity.*

But besides this gene-
rall, I acknowledge my
selfe tyed by a speciall ob-
ligation to pray for *Sion*:
for there was no let, on my
part, but that the whole
kingdome of thy Christ
might haue fallen to the
ground; for, I being raised
from the dunghill, to the
Diadem; from the Parke,
to the Pallace; from fol-
lowing the Ewes great
with young, to feede thy
people, and anoynted
King, to the end I should
gather thy Church toge-
ther, by my Apostasie haue
scattered and wasted it, so
farre

farre forth as there is great cause to feare the vtter ruine and desolation thereof.

Wherefore by force, and in remorse of conscience, I beg for the sustentation and preseruation of thy Church, through thy free and vndeserued mercy. Thou, O Lord, art the onely founder of this choise Company and corporation. As out of thy loue onely thou didst single and select them from other refuse people, before the foundation of the world, as by the same loue thou hast supported and preserued them (amids all dangers and disasters) euer sithence; so, I beseech thee still

still to continue thine ancient, accustomed, and affectionate fauour to them. Let not my vnhappincsse impeach their happiness; let not the darke and foggy mists of my wickednes, ecclipse the light and luster of thy countenance towards them ; let them be still as deare vnto thee as the apple of thine owne eye; doe not spill them for my faults, but spare mee and them for thine owne sake.

Thou doest often, and mayest alwaies punish the people for the sins of their Princes. Wherefore I beseech thee not onely to pardon my sins to my selfe, but to be fauourable to my people

people also, and not to suffer them to smart, and suffer for my offences.

It is I that haue sianed and done euill indeed, but as for these sheepe, what haue they done? let thine hand bee on mee, and my Fathers house; but not on thy people, that they shoule bee plagued. Let not the contagion of my corruption spread vnto them, let not the punishments which I(their head) haue deserued, fall vpon their heads; be fauourable to them, howsoeuer thou be displeased with me.

I doe acknowledge, that looke how farre Kings do exceed other men in place and dignity; so farre doe their

their sinnes surpassee other mens sinnes in quality. Their sinnes, though lesse in their owne nature , are greater by reason of their persons , they are crying, capitall, and finning sinnes. Wherfore it behoues me to repent more deepeley to pray more earnestly , not onely for my selfe, but for my people also, whom I haue scandalized by my ill example, and exposed, as much as in mee lay, to thy heauiest vengeance.

For thy good pleasure, in thy good pleasure, according to thy good pleasure. I can propound no other motiue, to induce thee, I can name no Saint, nor Angell in

in heauen, for whose sake
I should intreat thee.
Therefore for thy good
pleasure, be fauourable to
Sion. No sacrifice, either
without or within mee is
sacred enough, no sincerity
in my thoughts, no hol-
ness in my words, no vp-
rightnesse in my actions, is
of power to merit the least
grace from thee. I for my
selfe, and as Procurator for
thy Church, doe renounce
all right, disclaime all de-
sert, by meanes of any or
all of these. It is thine own
louing kindnesse that must
ouer come thee. There is
no reason of thy loue, but
thy loue, no reason of thy
good will, but thy good
pleasure. *Stat pro ratione vo-*
luntas.

Salvian.

Saluian.

*Nos Elegit
dignis, sed
&c. Aug.*

*Quare gra-
tia? quia
gratis da-
tur. Quare
gratis da-
tur? quia
merita tua
non praes-
serunt, sed
beneficia
Dei te pre-
nenerunt.
Aug. in
Psal. 30.*

luntas. Thy will is perfect justice, & stands for a law. Thou art not only louing, but loue it selfe, for thou didst loue thy Church and chosen first, thou didst not chuse them worthy, but by chusing, didst make them worthy to inherit thy Kingdome, thou didst loue them gratis, freely. Grace is not grace any way, vnlesse it be free and gracious euery way, without any precedent merit, or so much as loue, on our parts.

*Build thou the walls of Ie-
rusalem.]* I pray as for thy Church, so for thy Com-
mon-wealth, *Sion*, thy Chuch, *Ierasalem*, thy Citi-
ty, *Sion*, thy holy habitati-
on,

on, *Ierusalem*, the mother City of the Kingdome of *Israel*. I haue done wrong to both, and therefore desire to make reparation, to both. That I can in no wise make, but by thy gracious fauour, vpon mine humble and earnest supplication. *Ierusalem*, though a City of peace (as the word *Salem* imports) yet must bee prepared and fortified for warre, It must haue Castles Towers, and walles, to defend them against the encounters of their enemies, which are many and mighty. There be walls of this City, which the world sees not, for thou, O Lord) art a wall of brasse about her, and a wall of fire,

fire, to consume her foes, thine Angels pitch their tents about her Inhabitants. Shee hath also visible walles, framed of a number of liuely stones, which being first rough, are hewne by affliction, in the quarry of this world, squared by repentance, and cemented by loue, and so pollished and made fit for the heauenly *Ierusalem*, that truly glorious City. But I will not pray onely for the defence and safety, but also for the peace and prosperity of the earthly *Ierusalem*. O pray for the peace of *Ierusalem*, they shall prosper that loue her, peacc bee within her walles, and plenty within her

her pallaces ; because of my brethren, neighbours and companions, for the loue I beare them out of naturall affection and ciuill respect I pray for *Ierusalem*; but chiefly and mainly, for thy House sake, *O Ieho-uah*. This house is the heart of this body, it puts life into all the outward parts and members thereof and in a mutuall relation(though not in like proportion) those outward parts, doe guard, and defend and cherish his heart.

Thine *Israel* must needes be in much affliction and reproch, whiles the walles are vnbuided. Thou hast forbidden thy people to offer in euery place. There thou

thou art well pleased to haue thy name called vp-on.

I haue much battered these walles, I haue made large breaches in them, by my haynous offences, O Lord, I beseech thee who art the Arch-builder, to repaire these breaches, to build vp these walles, that *Ierusalem* may continue in safety, and flourish in prosperity, not for a few moneths or yeeres, but euen till the comming of thy Christ.

Sion is the ioy of the the whole earth; not only all the creatures, but all other men also, are created, employed and disposed for her good. For thy loue
of

of them, I must loue them,
for I cannot loue thee, vn-
lesse I loue thy spowse, in
whome thou delightest,
which is mystically, yet re-
ally, one flesh with thee?

I pray for fauour to *Sion*, in the first place, for
building the walles of *Ie-
rusalem*, in the second
place, for good to the
Kingdome in regard of
the good that will thereby
accree to thy Church, the
prosperity whereof, is the
the prime obiect, and last
complcment of my de-
sites.

Then when thou art be-
come fauourable to *Sion*,
thy Church and chosen,
when the place is builded,
which thou hast singled
out

out for thy seate and seruice, then wilt thou accept, and the people offer their sacrifices, inward and outward vnto thee. This correspondency, and resti-pulation, as it were, betweene thee and thy people, that they shall offer cheerefully, and thou graciously entertaine their seruices, is the foundation and height of true felicity.

But they must be right sacrifices, or the sacrifices of righteou[n]esse, such as are required by thee, and in faith tendred vnto thee, else will they not hit the marke whereat they ayme. For it is not the deede done alone, that will auiale,

uaile, or worke any good effect: it is not enough that the thing that is done bee good, but it must bee well done also. *Bonum, bene* the Noune without the Aduerbe, is of no value, or vertue at all.

The burnt offerings of beasts and birds and other things wholly giuen vp, in fire, by the Priests, and consumed to Ashes; the other oblations of peace and thankesgiuing, made by the Laity according to thy prescription, though thou do not esteeme them at all, when they are disioyned from an humble and penitent heart, yet being happily conioyned & consoned together, will

Q be

be most gratefull, and
highly pleasing vnto thee.

They shall offer Bul-
locks vpon thine Altar,
and there slay them (which
is the signe & figure) they
shall withall, tender the
calues of their lips, in prai-
ses and prayers, which is
the substance and body
thereby represented. Thy
Christ as their high Priest
shall offer himselfe the sa-
acrifice, and vpon him as
their Altar they shall put
their Incense of heartie
deuotion, by that meane,
to become sweet smel-
ling, in thy nostrils. Hee
shall be the Priest, the Sa-
crifice Altar, all in all, him-
self. To him & be all honor
and glory, &c.



monist zith blodde of
A
S V M M A R Y
P R A Y E R F R A-
M E D I O V T O F
*the Psalme, and Me-
ditation together.*



Most powerfull
wise and merci-
full, God, who
hast created all
things in heauen, & earth
for the seruice of man, and
man for thy seruice, who
hast disposed all things, in
number, weight and mea-
sure, who hast caused all
things contained in holy

Q 2

Writ,

Writ, to be recorded for
the instruction and dire-
ction of thy Church and
chosen: giue me grace so
to bchold this mirror
of humane frailety, and di-
uine mercye, with the eyc
of true iudgement, that I
may not with the Spider
draw poyson, to the de-
struction, but with the Bee,
sucke such honey, as may
bee gathered out of it, to
the solace of my sinfull
soule.

Thou diddest permit
David, being an holy Pro-
phet as well as a mighty
King, aduanced & annoyn-
ted specially for the go-
uernement of thy people,
to fall foully into the hey-
nous and grieuous sinnes
of

of Adultery and Murder,
that no man might pre-
sume of thy fauor or con-
fide in his owne strength;
but euermore serue thee
in feare, and reioyce in
thee, with reuerence.

Thou didst also endue
him with grace after his
fall, by humiliation and re-
pentance, to rise againe
and recouer his former e-
state, notwithstanding his
long security and earelesse
continuance, vpon the
dregs of his wickednesse,
(as it were) in contempt of
thy Justice; that no man
might dispaire of thy rich
and tender mercy.

Thou didst propound
his fall, for caution; that
all men might shun that

Q 3 dange-

dangerous racke, whereon
he suffered shipwracke: his
repentance, for imitation;
that euery man plunged
into the sea of sinne, might
catch hould of the planke
of repentance, to saue him-
selfe from drowning.

As thou didst bring
light out of darkenesse,
and life out of death, so
dost thou, in an incompre-
hensible manner draw
good out of euill, & turne
the very sinnes of thy ser-
uants to thy glory, and
their good.

Farre be it from mee, to
vouch this example, by
way of excuse, or defence,
much lesse warrant to of-
fend, as hee did, howbeit
I will hope confidently
with

with *Dauid*, when and after
I haue offended (through
thy gracious, goodnesse,
and free promise by the
teares of mine eyes, the
contrition of my heart,
and prayer of my spirit,) to
obtaine a full and gracious
pardon, of all my offences
whatsoeuer.

Thou canst not, O
Lord, but be highly disple-
sed, when wormes of the
earth, dust and ashes, rot-
tenessle and corruption,
hauing, without any de-
sert at all, beene adorned
with thy gifts, and enligh-
tened with thy graces,
shall presume of thy fa-
uour, so farre, as vngraci-
ously and vngratefully in-
stead of thankes and pray-

Q 4 fes,

ses, to returne contempts,
and dishonours, to thy di-
uine Maiesy.

But on the other side,
thou canst in no wise en-
dure, that ſ most wretched
caitiffe, the moſt shamefull
and wilfull ſinner that Sa-
tan can furnish out of hell,
ſhould deſpaire of thine
endleſſe and bottomeleſſe
mercy, wherein, aboue all
other things thou doſt ſo
much delight and glory, &
which doth ſo farre ſur-
mount thy iuſtice, as thou
doſt continually woee, &
inuite, thy greateſt ene-
mies, to the participation
thereof.

O Lord, being a ſinner,
as *David* was, I cannot but
pray for mercy, as he did,
and

and because I haue grieuously sinned, pray for great mercy, and because I haue many times, and many waies, multiplied my sins, so as they are growne to a number numberlesses, pray for a multitude of thy tender mercies, that the whole debt-booke, wherein my sinnes are registred, may be quite crossed and defaced.

I must begge againe and againe, that thou wilt wash me againe & againe, wash mee thorowly, from the pollution and filth of my sinne.

Giue me grace, O Lord, to see my sinnes fully, to confess them freely, intirely to giue thee the glo-

*Give mercy
upon me, O
Lord, &c.*

*Wash me
thorowly,
&c.*

*I know my
owne wick-
edness; a-
gainst thee,
thee, &c.*

ry, to take the shame to
my selfe deseruedly.

*Behold, I
was borne
in iniquity,
&c.*

Giue me leauē to lay o-
pen my festred wounds,
and lothsoine sores, to thy
viewe, in abasement and
humiliation, to stirre thy
bowels of tender commi-
seration.

*Behold,
thou louest
truth in the
reynes, &c.*

Make me to loue in my
selfe, what thou louest in-
me, to wit, truth and since-
rity of heart, accept, O
Lord, my honest study,
and faithfull indeuour, for
true and full performance.
Let me solace my soule, in
the conscience of my vn-
faimed sorrow, for my fins
past, and my true, though,
weake, desires to serue thee
better in time to come, for
which purpose, enable me
with

*And in the
secrets of
my heart,
&c.*

with wisedome, teach me
the art of godlinesse, and
the mysteries thereof, in
my hidden parts.

And because the Le-
prosie of sin, hath infected
mee from top to toe; tem-
per and prepare for mee a
powerfull purgation, with
those ingredients, which
are of strongest operation,
that is, (without shadowes
or figures) the bloud of
that Immaculate Lambe
slayne from the beginning
of the world, applied by a
liuely faith, to my diseased
soule.

Be pleased to bathe my
vgly soule in thy Lauer of
Iustification till I become
white and bright, in thy
pure and piercing eyes.

Let

Purge mee
with Hy-
sop, &c.

Wash me,
ard I shal
be whiter;
&c.

*Makemee
to beare of
joy, &c.*

*Hide thy
face from
my sinnes,
&c.*

Let mee, when I am confounded in my selfe, and cast downe into the Dungeon of Sorrow , through the sight of my sinnes, yet hopefully and zealously seeke ioy and comfort, in thee, and thy saluation.

Let mee so place my sinnes, before mine owne sorrowfull face, that thou mayest hide thy face, at least, thine angry face from them, or rather, so quite deface them, that they may neuer be to be seene hereafter, that they may neuer rise vp in iudgement, either to shame me in this, or condemn me, in the next world.

And because my iustification,

cation, which consists in thy free remission of my sinnes, cannot subsist without sanctification, and holinesse of conuersation, as the light of that Lampe, and heate of that fire: And because it is impossible to draw a cleane out of an vncleane thing ; I beseech thee, Lord, to worke a wonder on me, that is, to create a cleane heart within mee. Purge the fountain, and then the streames which flow from it in my thoughts, words and actions, will be clearer and purer.

Giue mee a right spirit, that I may carry my selfe vprightly towards thee, and for that this spirit easi-
ly

create in
me a cleane
heart, &c.

Renew a
right spirit
within me,
&c.

ly becomes decayed and distorted by the peruersenesse of my nature, and obliquity of my transgressions ; vouchsafe to renew it in me from time to time, by a continuall supply of thy heauenly grace.

*Cast me not
away from
thy presence
etc.*

Although I haue many wayes and times deserued thy iust indignatio; yet for thy mercies sake abandon me not from thy presence, banish mee not from thy Courts; let me behold thy face, though ouerclouded with a storne of displeasure.

*Take not
thy holy spi-
rit from me
etc.*

Although I haue grieved, yea, and despighted thy good spirit, when it endeauoured my reformation, direction, and consolation;

lation; yet I beseech thee, not to take it vtterly from me; let not that holy fire, though raked vp vnder the ashes of my sins, bee quite extinguished.

When thou doest for my sinnes bereave mee of the comfortable confidence I found in the assurance of thy saluation, giue mee leaue to claime still mine interest in it, euen when I tremble and quake at thy iudgements : and thereby to craue a restitution of that tranquility of minde, and peace of conscience, which I formerly enjoyed with contentment, make mee by the want rightly to value the worth of so great a fauour,

then

*Restore un-
to me the
joy of thy
saluation,
&c.*

then which a greater can-
not be bestowed vpon the
soule of man , whiles it is
confined within this val-
ley of teares, inclosed
within this bodie of
death.

*Vphold me
with thy
free, or
firme spirit.*

And because through
the frailty of my flesh, and
the fraud of Satan, I am
so prone to recidiuation
and backe-sliding, so rea-
dy to fall away from thee,
(euен after many Apostas-
ies pardoned) vnlesse I be
still vpheld and supported:
giue me thy free spirit, that
I may cheerefully ; thy
firme spirit, that I may
constantly accomplish thy
blessed will, and perseuere
in those good duties that
appertaine vnto me.

And

And for that thankefullnesse is the best returne for benefits receiued, and the strongest meanes to purchase new fauours; giue mee grace, as to promise, so to performe gratitude euery way, and euermore highly to esteeme, and zealously to affect the reducing, reclaiming, and conuerting of sinners, and impious persons, those that erre in their religion, or conuersation, or both, as the most acceptable seruice that can be done vnto thee vpon earth.

Teach me to vse all earnest compellation, and powerfull insinuation, to winne thy fauour againe, when I haue forfeited it
by

*Then will I
teach trans-
gressors,
&c.*

*Deliver me
from bloud,
&c.*

*Thou , God,
of my salua-
tion,&c.*

by committing some grieuous sin, especially quicken mee by faith, to make a particular application and appropriation (as it were) of thy saluation to mine owne soule ; which pious presumption and holy ambition thou art well pleased withall.

*I will sing
aloud of thy
righteous-
nesse, &c.*

Giue me grace with the deepest straine of my hart, and the loudest tone and tune of my voyce, to magnifie thy marueilous goodness. Though I be lesse then the least of thy mercies, yet teach me in duty and discretion for more bountfull fauours, to returne more plentifull praises. If I be deliuered from a crying sinne, I ought (of congru-

congruence) to sing a-loud of thy iustice, which giuing assurance of thy mercy, by performance of thy couenant of grace, cannot but produce an exultation of the heart, and an exaltation of the voyce and tongue, in the celebration of thy iust praises.

But alas, how can I make that poore returne for thy rich mercies, which mee thinkes I ought to vowe and promise ? When all is done, I must therein also craue thy blessed assistance, that thou wilt be pleased to open my lips, and to vntie my tongue strings, I must owe thee for that grace also, and goe on thy

*O Lord, o-
pen thou
my lips,
&c.*

score

*The sacrific-
ces of God
are, &c.*

score euен for those praises , which onely by *Eccho* I resound vnto thee.

Blessed be thy name, O Lord, who in my deepest distresse, and heauiest condition for my sinnes, when I seeke for ease and reliefe, tellest mee the meanes whereby thine anger may be appeased , and thy fauour redeemed. Thou requirest no sacrifice that with labour and charge should bee purchased abroad , but such as is or should be at home , and within me; thou expectest no other satisfaction from me, but the humiliation of my proud heart , and the sorrow of my rebellious soule,

soule, O wonderfull goodnesse! O vnspeakeable mercie! What more fauourable termes, can be deuised, or propounded, then that thou wilt accept my submission, and reconciliation: so as I will aske thee forgiuenesse humbly, and freely professe, and expresse effectually mine hearty repentance, for the manifold sinnes, I haue committed against thy divine Maiestic. Out of the apprehension of this louing kindnesse and tender compassion (if there were nothing else) I ought to melt into teares of griefe, breake my heard hart, bruize my obstinate spirit, which haue transported

*A broken
and a con-
trite heart,
&c.*

ported me, so farre, and plunged me so deepe, into thy displeasure.

O Lord, inable mee, whom thou hast ordained a Priest, for this purpose, to offer daily and duly, this acceptable sacrifice vnto thee, w^{ch} I shoule the more willingly present, because it no way intends the destruction of my body, but the correction of my soule. I am only to slay my sensuality, to quell my vnruly affections, and subdue them to thy holy will (for mine own good) not to impeach nature, but to increase grace; and for my better encouragemet to this mortification, thou art graciously pleased, to vse this

protestation, that If I
iudge my selfe thou wilt
not iudge me, if I chastise
my selfe, thou wilt not
condemne mee, if I exe-
cute my owne iustand vn-
partiall sentence against
mine owne heart (the capi-
tall offender) thou wilt fa-
uourably spare, and merci-
fully pardon mee, for e-
uer.

O Lord, I pray not for
my selfe alone, but for thy
whole Church, wherefoe-
uer dispersed, howsoeuer
distressed, vpon the face of
the earth. As I pray that
thou wilt bee mercifull to
mee particularly; so I beg
also, that thou wilt be fa-
uourable to *Sion* vniuersal-
ly. Being a member of
that

*Befauou-
rable to Si-
on, &c.*

*Build thou
the walls of
Ierusalem,
&c.*

that mystical body, where-
of thy Christ is the head,
so long as I haue spirituall
life in me, I cannot but re-
sent, such afflictions, as any
of thy chosen, do sustaine:
ô Lord, I pray thee for *Ieru-*
salem, the kingdom where-
in I liue, that peace may be
within her walls, prospe-
rity in her palaces, I can-
not but out of honest af-
fection, wish well to my
brethren neighbours and
companions, that their
persons may be protected,
their walls (of wood or
stone) reedifyed, so often
as neede requireth, & that
not for necessity onely, but
for comelinesse also. But
I must still professe, that I
regard the Case for the
Iewells

Jewells sake, which is compassed therewith, the Common-wealth for thy house, and that portion of thy Church, that is preserved therein; I respect chiefly *Sion*, thy darling, and the ioy of the whole earth. My precious goods are imbarqued in that ship; What fortune betides them, I am contented shall befall me; I will sympathise, rejoyce, and mourn with them, vpon all occasions. I doe acknowledge, no neerer affinity, no dee-rer consanguinity, no better fraternity, then is Christianity, nay, my spirituall kindred is of more esteeme with mee, then any naturall or legall con-

R iuncti-

*For thy
good Plea-
sure, &c.*

*Then shalt
thou accept,
&c.*

iunction whatsoeuer.

O Lord, shew thy fauor to *Sion*, for thy good pleasures sake, shee hath no other motiue to induce thee, no other mediator to intercede with thee. Bee gracious to her, for his sake, in whom thou art well pleased. Be pleased of thy selfe, thine owne goodnes; for thy selfe, thine owne glory, to shew this loue, vnto thy Spouse, though foule in her owne nature, yet faire, by thy gracious acceptation.

These graces, O Lord, which I begge zealously, for my selfe and others. I beseech thee to grant mercifully, that I may loue thee with prayse, and prayse thee

thee with loue, that I may
thankefullly acknowledge
thy gracious goodnesse,
and in testimony thereof,
render vnto thee, all ho-
nour and glory, all manner
of prayses and thankes,
all the dayes of my
life, euuen for e-
uer and euer.

Amen.

FINIS.

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Errata.

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